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# Islam & Socialism

BY

S. MUSHIR HOSAIN KIDWAI

*(of Gadia, Bara Banki, Oudh, India),*

BAR-AT-LAW, LATE HON. SECRETARY OF THE PAN-ISLAMIC SOCIETY OF LONDON, AND COMMANDER OF THE OSMANIC ORDER OF HIS IMPERIAL MAJESTY THE SULTAN OF TURKEY.

*To us (Musalmans) Socialism means an organised, continuous and harmonious co-operation of individuals in all the affairs of life whether industrial or economic, administrative or political, social or religious, with a view to securing universal well-being and general prosperity. The more general, the more brotherly and the more equally balanced that co-operation is the better would be the constitution of Socialism.*

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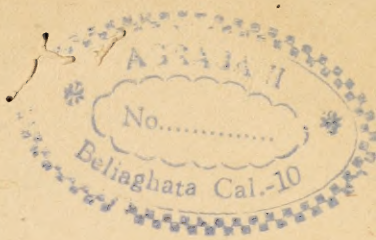


DEDICATED

TO

MY DEAR SISTER-IN-LAW,

THE BELOVED WIFE OF MY AFFECTIONATE BROTHER,

S. MAKBUL HOSAIN, B.A., M.R.A.C.,

*Bar-at-law, Revenue Minister, Kashmir State,*

AS A TOKEN OF

DEEP REGARD AND AFFECTION

AND AS AN

HUMBLE APPRECIATION OF THE GREAT QUALITIES OF HER NOBLE HEART.

سلام" قولاً من رب الرحيم

(AL QURAN.)

*Objects of the Pan-Islamic Society of London and of Pan-Islamism.*

(1) To promote the religious, social, moral and intellectual advancement of the Musalman world.

(2) To afford a centre of social re-union to Muslims from all parts of the world.

(3) To promote brotherly feelings between Muslims and facilitate intercourse between them.

(4) To remove misconceptions prevailing amongst non-Muslims regarding Islam and the Musalmans.

(5) To render legitimate assistance to the best of its ability to any Musalman requiring it in any part of the world.

(6) To provide facilities for conducting religious ceremonies in non-Muslim countries and to found centres of Muslim thought.

(7) To found branches of the central Pan-Islamic Society in different parts of the world and hold debates and lectures and to read and publish papers likely to further the interests of Islam.

(8) To collect subscriptions from all parts of the world in order to build a mosque in London and other world-centres and to endow them.

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## EXPLANATORY AND DISCURSIVE.

I owe an apology to my readers for a clumsy presentation of a subject which is coming into prominence every day. Western literature on Socialism, though by no means meagre, is not popular with the ordinary reader, and I am not aware of the existence of a book in any oriental language on the subject. Nor have I drawn much from the valuable Western literature, because my views on Socialism differ greatly from those of European writers. Unfortunately it is not very easy to do any literary research work in India for want of good and accessible libraries, and excepting a few books which my friends Maulvi Nizam-ud-din Saheb and Mr. R. C. Hobart very kindly lent me, and the help which I received at the generous hands of my dear friend, Kuar Maharaj Singh Saheb of Kapurthala and my dear brother, Shaikh Maqbool Husain Saheb, I had to fall back upon my own poor resources. This is the chief reason why this little book is not so complete as I would wish it to be. It has also seen many vicissitudes during the last four years. The shape it has now taken was an afterthought. While I was correcting proofs of the original articles the subject began to grow and but for a very accommodating Press this patch-work, too, would not have seen the light of that day. To crown other difficulties I was called away to Kashmir while the book which ran up to about two hundred and fifty pages was still in print, and the notorious "printer's devil" played havoc with it in the meantime. The result was that when I received a parcel of two hundred copies out of five hundred printed at Bombay, where I was on my way to Europe, I had to return them back to be destroyed. Want of application kept me back from rewriting the book, and when my friend, Mr. S. Sinha, pressed me to contribute it to his well-known Magazine, the book after necessary correction and curtailment was sent to him. I have put these circumstances before the public in the hope that it may not be too severe in its criticism of the occasional repetitions in the book. There is one other obvious defect—I refer to the copious and free quotations. This is quite deliberate. I have taken the quotations from authentic Muslim books and the holy Quran itself, because I realise the extent to which Europe is ignorant of the virtues of Islam. I thought that by citing original authorities I might succeed in convincing my readers of the fact that the idea

of Socialism in Islam is not less than thirteen centuries old and cannot be attributed to European influence. I do not mean to say that any organised Socialistic propaganda existed then as it does now, but I may safely assert that the principles of Socialism were not unknown to the Muslim society of the time of Muhammad himself, and that in many respects those principles were made more adaptable then than at any time afterwards in Europe. There might be some readers who would not perhaps like to go through so many quotations which appear often to break the continuity of a subject or the chain of arguments. I would, therefore, briefly recapitulate here the main points in the book.

From the modern point of view Socialism has two aspects :—

1. *State Socialism* either centralized or worked through the municipalities.

2. *Industrial Socialism.*

The first is the most important aspect. If a state is Socialistic the industry will also be Socialized to a very great extent. The land is in itself the root of all production and an object of great industry, so Land Socialism and State Socialism should receive the greatest attention ; and it was this aspect of Socialism to which Islam chiefly confined itself. Just as the State came into the hands of Muhammad its constitution was immediately Socialized and all the land became State property. The same policy was continued even when Islam extended to foreign countries. Even the great Moghals of India adopted the same Socialistic policy regarding land, and their successors follow it to-day to such an unreasonable extent that not only all the mines and minerals belong to the State, but even if an individual finds a treasure-trove, he has to give it up to the State which is the real owner of the land, and of everything under it. In India, during the Muslim rule, the land was rented as it is now, to the people by the State at an unsettled revenue. The State financially depended then on the income from land and even now land continues to be the chief source of the revenue of India under the successors of the great Moghals. Almost all the Muslim States of the present day depend for their revenue upon land. Under the Muslim law of inheritance, the property of the deceased was divided into very minute portions, and so the under-proprietorship of the estate extended to a greater number of people generation after generation. That law dealt a death-blow to large dukedoms. The real proprietor of land was the State, and the

State being Socialistic, the foremost means of production were thus brought under the proprietorship of the people. But this was not the only branch of State Socialism in which Muhammad introduced an advanced system. The organization of the State itself was on genuine Socialistic lines. Socialists of the present day aspire only to democratic Socialism. They want to introduce government by delegation to municipalities or to a representative body. But government by delegation or representation is democratic and not Socialistic in its true sense. Under a Socialistic system the people themselves ought to have a direct voice in the State. The Muslim State reached the zenith of Socialism in this respect. People knew that the legislature was not in the hands of any Cabinet or Parliament. It could never be partial to the interests of any class or sex or constituency. All the Muslim laws were Divine laws emanating from a Legislator who was impartial to all. They were not man-made laws, nor were they the work of any body representing only those who had got a franchise. Humanity as a whole had a common franchise, for no individual nor any combination of individuals whether elected or selected could alter those laws for the benefit of any particular community, party or class. The present-day legislative assemblies are all delegated bodies. Government by delegation gives rise to parties and parties create an unsocialistic spirit. Legislation by referendum is nearer to Socialism than legislation by delegation, but the reference should be to the whole people without the exclusion of any class or party. As far as the interpretation of the Divine law of Musalmans was concerned, Islam gave universal franchise to men and women both. Islamic laws could sometimes be better interpreted by a poor old woman than by the Khalifa, and the Khalifa in that case had to follow the lead.

As far as the administration of that law went, it was given into the hands of individuals of recognised merit and ability, *i. e.*, administration was by delegation, but it was only so for disciplinary purposes. The administrative heads were instruments to carry out the needs and wishes of the people and to administer a Divine law according to the interpretation of the people. Bureaucratism in Government is the greatest danger and Musalmans took care to avoid it. Their administration was not bureaucratic in any sense. There were no departments, no portfolios. The Muslim leaders could not be as independent of public opinion as are the Cabinets and ministers of the present-day democratic governments of the West. Muslim leaders had to respect

the wishes of the people in the every-day affairs of life, social or political. They could not disregard the demands of the people in one matter and take shelter, as present-day democratic ministers do, under their parliamentary majority in the other. How unrepresentative European Cabinets are, has been recently demonstrated in full. Nearly the whole of the European Press has condemned the Italian brigandage in Tripoli. That condemnation meant the condemnation of the people of Europe. But the ministers of European Cabinets have combined to disregard public opinion and turned a deaf ear to the writings in the Press. Even the mother of parliaments in Europe is not wholly democratic. Until last year the British parliament had to slavishly yield to the despotic veto of a body neither democratic nor representative. But true democratism should give all administrative and legislative authority to the people. Far from having a Socialistic constitution, the natives of the West have not yet evolved a fully democratic constitution for their States. In many European countries the army is still mercenary, while under the old Islamic constitution not only the army but even the civil service was national. Islam had a citizen-army which could fight for the honour and defence of its country as the heroes of the citizen-army in Tripoli have fought and Islam had also a citizen civil service. Neither Muslim soldiers nor Muslim civilians received emoluments in the shape of pay. Civil administrators and their families were supported by the State as were students in State colleges, or as were old people and little children who could not themselves work for their living. Gallant soldiers and generals received reward for their national services, and if they left widows and orphans who were helpless, they were supported by the State. But those citizens who could themselves afford to pay for their expenses and their meals and outfit received no pecuniary assistance in times of war and had to support themselves like other citizens. The valiant Arab Mujahids in Tripoli are doing the same to-day.

In short, the civil and military organisation of the Muslim States was Socialistic and that almost to perfection. But this cannot be said of the other and more modern aspect of Socialism. Industry being in its infancy then, no great development could possibly be made in industrial Socialism. Industry has advanced under the materialistic civilization of the West, but the unrivalled prophetic genius of Muhammad did not leave the questions of labour, industry and capital unnoticed. Islam interdicted usury and thus forcibly attacked Capitalism. By its law of *Zakat* it taxed

the rich for the benefit of the poor. In Muhammad's time land afforded the greatest employment for labourers, and as has been shown, land under Islam was nationalized. The little industry that existed before the age of science began was carried on either by poor individuals themselves or by slaves for their autocratic and most often tyrannical masters. Before the advent of Islam, individuals who carried on any trade or industry were looked down upon by the aristocrats, and the slaves who were the workmen then, were treated like beasts by their masters—the capitalists. Muhammad at once raised the status of trade and labour. He himself, though a scion of the noblest family in Arabia, had taken to commerce before his prophetic mission absorbed all his time. As a recognised prophet he was the spiritual and temporal "Lord" of all Arabia and of the whole Muslim world, yet he stitched his own garment and sewed his own shoes. His boldest step in the direction of industrial Socialism was taken when he raised the status of slaves to that of free men. He gave rights to slaves where they had none before. He made slaves his own colleagues, put them at the head of the army and various other institutions, and in some cases slaves became members of the same family which before Islam had treated them like animals. Slaves also became partners in the property of their masters. In fact, the steps taken by Muhammad to better the condition of the workmen of his time have not been surpassed in the economic history of the world. The workmen of the twentieth century who are the backbone of all the progress and prosperity of the materialistic Europe, the indentured labourers in British colonies and the Transvaal miners are treated far worse than were the workmen—the so-called slaves—under the Socialistic period of Islamic civilization. In fact, Muhammad's very conception of Socialism was far higher and nobler, and the method he employed to infuse it into the minds of the people so as to make Socialism practicable was much simpler than that adopted by the present-day Socialist leaders. The key-note of Muhammad's Socialism was the spiritual and moral advancement of the people. His Socialism was ethical, while modern Socialism is materialistic. The Socialists of the present day demand the immediate transfer of all land and capital to the State, believing in their enthusiastic minds that their object can easily be attained, and that when they do succeed, it will result in the amelioration of the material condition of the people. They are labouring under a mistake. They fail to take note of the fact that their antagonists possess a stronger military support at their back as was demonstrated by

the recent attitude of the Government—the so-called Liberal Government of England towards Railway strikers. But even if they do succeed by having resort to counter-excesses and by exciting human passion as they did in France some time ago, they cannot better the condition of the people or advance the cause of Socialism so long as the people of the State do not improve morally. Unless the State is composed of people who respect the sovereign rights of individuals and unless those sentiments of mutual harmony and brotherhood between man and man are established upon which and which alone the foundation of true Socialism can be laid, the dream of modern Socialists will never be realised. If the authority over land and capital is transferred to the Society or State composed of persons who believe in special rights and privileges and who are unable to conquer racial, colour or class prejudices, the condition of the people will become much worse than what it is at present. The mere fact of the transfer of land and capital to the State cannot make the administration of the State Socialistic. Is not all the land in India the property of the Government of India? Are not all the telegraphs and telephones and several railways the property of the State? Does not the Indian State employ large labour in its irrigation works which are carried on on commercial lines? Was not almost all industry and capital in the hands of the State during the old *regime* in Turkey? But neither the State landlordism and industrialism in India nor the State capitalism in Turkey has done much to create a model Socialistic State. Even the stringent autocracy of those States has not been softened. For real Socialism, what is essentially required is the nationalization not only of land and capital but of the State itself. But the nationalization of a State requires the genius of a prophet, and that, too, so versatile and powerful as was that of Muhammad so as to make a nation and a people universally adopt high ideals in practice. There are many reformers who preach and preach all their lives but fail to persuade even a single individual to act acording to their precepts. In our own generation we have heard sermons delivered by kings and people enlarging on the blessings of continuous peace, yet we see human blood shed like water by the very plenipotentiaries of peace. Nations close their eyes upon the scenes of massacre of the weak children and women, and think that they have saved their honour by this cowardly indifference. They see helpless people robbed in broad daylight by brutally strong pirates and turn their faces consoling themselves with the idea that they have not

themselves been tempted to take a part in that crime. Europe is full of nations either themselves criminals or accomplices to the crime. But such nations as respect neither the rights of others nor their own pledges and treaty obligations can never be expected to develope high and noble ideals like those of Universal Peace or world-equalising Socialism. I am convinced that the talk of Socialism by the people of Europe is as vain a rhodomontade as that of Peace. The material tendencies of the present age are developing in their minds those passions which are as antagonistic to the idea of Peace as to that of Socialism. Europe with its self seeking, luxurious and ungodly bent of mind can propagate neither Peace nor Socialism. Socialism and Peace both demand great moral stamina and spiritual strength which Europe lacks. Almost all the golden pages of the history of this world are chiefly chronicles of the moral victory of Asia. Europe has invented novel and ingenious instruments for the destruction of man, while Asia has given birth to those immortal souls who have brought salvation to the whole human race. Europe's conquest of Asia has been at the point of the bayonet, Asia's domination over Europe was through those great minds who revolutionized ethics and raised human ideals to perfection. Peace and Socialism cannot be secured by bayonets. They can be secured by the elevation of human character. Europe has not yet succeeded in discarding the ethical influence which Asia had over it, but to secure the predominance of Asia a second Muhammad has to be born. The circumstances of the world demand the advent in Asia of a mighty genius who would combine spiritual and material forces, and he may be born any moment. History is in the making. Europe is doing its best to keep Asia under its permanent domination. Awed by the marvellous and phenomenal progress of a little Asiatic island like Japan, Europe hesitates to let any other Asiatic State or people develop their material resources and forge those military and naval instruments which alone have given Europe an upper hand over Asia. Europe does not allow Asia breathing time to enable her to reform and regenerate herself because she knows that by a combination of spiritualism and materialism Asia would not take long to meet Europe on its own ground. The violent attitude of certain European powers towards Turkey, Persia and China, when these countries showed signs of regeneration and tried to develop democracy, is a clear indication that Europe would not willingly allow any Asiatic State to consolidate itself and to prove another Japan either in Asia or Africa.

Morocco is gone and Persia is going, Tripoli is in the throes of a struggle and Egypt is in an unfortunate position. All these Muslim countries have been disturbed because Europe can see the Pan-Islamic stir in the Muslim world, and she is determined to nip that in the bud. Europe is without doubt taking the fullest possible advantage of its physical force. But human nature, even that of Europeans, has some godliness in it and the free violation of the moral code of humanity by the Europeans is bound to react upon the people of Europe and to produce numbers of Steads, Jaures and Lotis who will take sides with the Asiatics helping them to establish through spiritual force, universal peace and Socialism. The present European diplomacy has impressed the Asiatic minds with the stern idea that it is only force that counts. Princes of peace will come again into the world and Socialism will prevail. But the arrogant, provocative and aggressive policy of Europe foreshadows dismal transactions between Europe and Asia before their advent. From a political point of view, the prospects of Asia are gloomy indeed, and the future of Musalmans, if judged by their immediate past and the present shower of hailstorms in the shape of ultimatums, is undoubtedly far from being rosy. But Asia can give birth to men like Buddha, Christ and above all to Muhammad, and the privilege of giving birth to such people which Europe does not possess, is a great asset to Asia. The onslaughts on Asiatics made by European statesmen are creating a repulsion in the minds of enlightened Asiatics against European civilization. Under these circumstances there can be no talk of Socialism, and those Europeans who really want a universal Socialism should first direct their energy towards equalizing the rights of humanity. Unless the following advice of the great American poet Lowell is followed, there can be no chance of the success of Socialism :—

"We owe allegiance to the state but deeper, truer, more,
To the sympathies that God hath set within our spirit's core ;
Our country claims our fealty ; we grant it so, but then
Before man made us citizens, great nature made us men.
He's true to God who's true to man ; wherever wrong is done
To the humblest and weakest, 'neath the all-beholding sun,
That wrong is also done to us ; and they are slaves most base
Whose love of right is for themselves and not for all their race.
God works for all, ye cannot have the hope of being free
With parallels of Latitude with mountain range and sea
Put golden padlock on Truth's lips, be callous as ye will,
From soul to soul o'er all the world, leaps one electric thrill."

An association under the organisation of genuine Socialists should be formed to protect the rights of humanity from every aggressor whether European or Asiatic, African or American, and in every country societies for fostering mutual brotherhood should be established. Then and then alone can Socialism become a blessing. The Muslim nation is particularly fitted to carry out the Socialistic mission. Though Musalmans, like other Asiatics, have degenerated, yet they possess that spirit in them which is essential for Socialistic progress. The recent calamities which the materialistic ambitions of Europe have brought upon them have also disclosed two healthy signs. First, that there still exists among Musalmans one rallying point—a centre where the diameters meet. The first impulse of every Musalman after the brigandage of Italy was to turn towards the great Ruler of the Universe whose regent (Khalifa) on earth the Muslim nation is and the glorification of Whose name and attributes should be the chief object of the life of every Musalman. The second point was the sympathy which all the Musalmans of the world felt for their co-religionists in Tripoli and Persia. This means that those vital sentiments of brotherly affection for one another which are the real basis of Socialism are not dead in Musalmans. If these two signs become bolder realities, the triumph of Musalmans would be assured. To have a common object in life and to be united by common bonds of brotherhood are Socialistic virtues of great value. If our confidence in God becomes stronger and if the Pan-Islamic sentiment gets a firmer footing in the hearts of three hundred million people inhabiting different parts of the globe, civilization will receive great impetus and the cause of Socialism will be greatly advanced. The Musalmans of the world should raise a national fund or may revive the old *Bait-ul-mal* for the defence of Islam and the Muslim dominions to which every Muslim must deem it his duty to contribute a quota of his income. Every drop of blood that is shed by the Italians in Tripoli or by the natives of Russia in Persia ought to act as a cement to unite the heart of one Musalman to that of the other in every part of the world. Many European publicists seem to think that constitutionalism under Islam is impossible. But those who know that the spirit of democracy and Socialism is inherent in Islam are amazed at the ignorance of Europeans about Islam. The disturbances in Turkey and Persia are cited as examples by many European writers to show that constitutionalism is foreign to Islam. But these geniuses forget how many years of anarchy and

bloodshed it took in their own respective countries before they succeeded in establishing that imperfect constitutionalism which prevails in most of the Western countries. From a democratic point of view the system of government prevailing in England is by no means perfect, yet it is the English people who were most forward in pointing out the unconstitutionalism of the Committee of Union and Progress in Turkey. The Asiatic who has eyes to see the exploitation of the poor by the rich in Europe, the autocratic attitude of the Governments towards the Labourites and Socialists of their own continent, the vast expenditure of people's money upon Dreadnoughts and Zeppelins with the evident object of destroying their own fellow-beings, the moral chaos found in fashionable European cities and societies, the strikes, the unemployment, the suffragette raids and the pauperism, cannot but laugh at the arrogance of Europe in trumpeting its own success under the constitutional system of government. Everybody can see that if Asiatics and Musalmans have failed to carry out their constitutional programme, it is because of the difficulties put by Europe in their way. No sooner had Persia begun to regenerate herself and to develope its finances, than it received a blow from an European aggressor. In the same manner Turkey, when it wanted to establish a constitutional authority, was assailed by its European neighbours, had to lose a portion of its territory and to enter into a life and death struggle with a European Power which had for its accomplice almost the whole of Europe. Neither Turkey nor Persia is allowed even now breathing-time by the European Powers so as to enable her to carry out her programme of reform; neither Turkey nor Persia is allowed to spend her money in ameliorating the condition of her people and in developing the resources of her country. They are compelled for self-protection to spend a greater portion of their income on their army, yet both are accused of being incapable of governing themselves on constitutional lines ! Persia must get rid of an honest and courageous financier and must pay a large sum to a criminal Shah, and Turkey should dissolve that committee which stands in the way of the aggressive designs of Europe. The dictatorship of a large Committee consisting of people of different races, colours and creeds, is considered less constitutional than that of an autocratic small cabinet of a single monarch of Europe. As far as the ethical and social aspects of life are concerned, Islam has nothing to fear from Christianity or any other faith. It overpowered Christianity when the latter was at its best. What Musalmans and Islam have to fear is

materialism. They must be prepared to meet it, and to meet it not by giving up their own virtues but arming themselves with those weapons which materialism has invented to protect their virtues from the aggressions of less virtuous people. There is an oriental proverb worth taking note of, which means "Diamond cuts diamond." The first step of Musalmans should be towards the nationalisation of the Turkish Empire in general and their sacred places in particular. Their Socialism should begin like Christian charity, at home. The old spirit of Muslim brotherhood should be revived and the old democratic equality of Musalmans again established. During our last rising we had to fight religious susperstition, now we have a common enemy in materialism. We adopted the principles of sound Socialism and fraternal unity once and became a highly developed and organized nation. If we do the same now, we are sure to advance in spite of the threatening outlook. The subordination of individualism to nationalism was the secret of our progress in the past. If we conquer self again and make a common cause, we will again win on the battlefield of life, although we are as poorly clad with armour now as we were then. Our strength lies in our deathless and all-conquering spirituality, in our indissoluble and indestructible communism. Communal Socialism should be our first step towards universal Socialism. The great Hindu and Buddhist nations, full of spiritual vigour would be our best allies and associates in the sacred cause of advancing Socialism. Indian Muslims cannot afford to quarrel with the Hindus. Their own good and the good of their country depends upon mutual good-will and co-operation. Surprising though it may look at the present time when the English statesmen have adopted a very short-sighted policy, I believe still that as the instinct of self-defence compelled England to seek the alliance of Japan, so will it also oblige the English people to make a serious effort to reconcile the ruffled sentiments of the millions of Musalmans and to befriend once more the Muslim States with a view to strengthen their own world-wide Empire. The present policy of England has alienated the sympathies of Musalmans to a very great extent and is harmful to the best interests of the British Empire. The destiny of Musalmans and the English people seems to be intertwined, and it would be to the mutual benefit if both of them took care not to disregard the sentiments of each other. The foreign policy of Great Britain must pay due regard to Muslim sentiments. The present dreary and gloomy prospects must not deter Musalmans from regenerating their nationalism,

from consolidating their own position by adopting the principles of Muhammad's Socialism in all the aspects of human life. Those principles are life-giving and exhilarating, while Western materialism, which is opposed to them, has inherent in it certain self-destroying elements. The present situation in Persia furnishes an illustration of the above proposition. At the present moment it seems that Russia's aggression will dominate the country because it is supported by material force. But if this material force does not kill the spiritual sentiments of common brotherhood among the Muslim population, and if they remain determined to meet the material strength of the enemy by their united will-force in order to preserve their freedom and independence, they will assert themselves in the long run. The Russian aggression will compel Great Britain sooner or later to come to blows with it if there is any instinct of self-defence left in the British people, and if the sentiments of the Musalmans of India towards their brethren in Persia make them continue their demand for an adjustment of rights from the British Government. The bigger battalions, the stronger materialism, will destroy the weaker and the spirit of independence in the Persians, if it continues to exist, will get an opportunity to assert itself. The moral from the war in Tripoli is also the same. If the Arabs of Tripoli had not had as their leaders officers trained in the modern military warfare of Europe, the very religious enthusiasm of the Arabs would have proved self-destructive as it did at Omdurman. But now that the Arabs have received some materialistic aid, they have stalemated a huge European army equipped with all modern arms simply because their materialism is supported by the spiritual and religious force which their opponents lack. The sentimental harmony and Socialistic attachment of a nation like that of Muslims can possess a force strong enough to overwhelm any combination of European material strength. Materialism can be broken by a stronger materialism. Materialism can be annihilated but spiritualism and sentimentalism cannot. The physical body of man can be tortured, but the spirit and the sentiments of a nation cannot be uprooted. It is impossible to kill an idea by bayonets and bombs. The materialistic civilisation which rests on railways and telegraphs, dreadnoughts and aeroplans can be destroyed ; but the spiritual organisation based on the moral excellence of man and the subordination of self-interest to the good of others cannot be destroyed. In spiritualism Asia has a great underlying strength. But, alas ! its people have forgotten the value of it. Let them nationalise their continent, let them profit by past

experience and adopt the principles of mutual harmony and Socialism in every aspect of their life, and they will not only bring their opponents to recognise them, but will also help in saving the world from the terrible catastrophe of materialism. The high standard of living in Europe which oppresses the poor population of that continent and the luxuries of life which the capitalist commands are secured by callous exploitation of weaker populations. The labourers of Europe have awakened to the situation and the recurring strikes, which are sure to bring capitalists to their senses, are its consequences. But the people of Asia are still sleeping, although it is the emaciated population of the East—which seldom gets two simple meals a day ; which covers itself with the coarsest of garments and lives in the humblest of huts—that supplies champagne dinners to European capitalists in their palatial residences.

Just as European statesmen do not read the early history of Islam and are ignorant of the fact that Islam has a more real democracy and a wider and deeper Socialism ; similarly European publicists and jurists do not study all the phases of Muslim life but pass their opinion on isolated facts. They generally take up even such inter-dependent questions as marriage, polygamy, dower, and divorce singly and pass their unfavourable criticism upon the social side of Muslim life. The learned Judges of the British Privy Council have held endowment in favour of one's own progeny (*wakf alal aulad*) to be invalid, because they took up the question of *wakf* alone and did not pay due consideration to the allied subjects of the Muslim laws of inheritance, of will, of gift, of sale, and of charity. Another mistake which European critics generally commit is that they judge others by the same standard which prevails in Europe. Promiscuous immorality or prostitution is considered to be a lesser evil than polygamy and Europe forbids the latter by law. *Wakf alal aulad* is held invalid because it is not in full harmony with the limited Christian notions of charity and the European law of endowment. A natural way of the dissolution of marriage as allowed by Islam, is considered objectionable, because Europeans like the washing of the dirty linen of a conjugal life in the public courts or the infliction of a tormenting and miserable life upon a husband who has reasons to dislike his wife and a painful and melancholy lot upon the wife who cannot pull on with her husband. Europe is shocked to see an oriental woman without stockings ; but she allows her fair sex to expose their charms in public dances and balls, etc., under the cover of a semi-nude dress. Europe prefers the selfish home life which was lived by man when he was

more like an animal, giving regard to himself and his wife and children only and when his superior social instincts had not developed to that higher-minded, more humane and civilized life which is lived by an oriental who magnanimously labours for others and supports a large number of people by the money he earns by the sweat of his brow. Even in such smaller things as dressing and cooking, Europe airs its superiority and considers every Asiatic institution as inferior to its own. Europe is fanatically conscious of its own superiority, even responsible people there use derogatory and even contemptuous language of Asiatics, but now Asiatics have become more sensitive to such insults, and sooner or later Europe will have to pay for its conceit as Asians have had to pay many times for their religious enthusiasm. We do not relish being called sheep without a shepherd or a people who do not appreciate courteous and humane treatment and are unfit for liberal and constitutional administration. Asiatics are in fact more sentimental, and hence more sensitive.

European critics very often fail to appreciate the universality of Islam too and misapprehend the heroic patriotism of Muslims as religious fanaticism. There are many biassed public men in Europe who attribute the present-day degeneration of Musalmans to Islam, though in the same breath they ascribe the moral weaknesses of Christian Copts and Greeks to the unfavourable circumstances in which they have lived for generations instead of attributing them to Christianity. They forget that when both Islam and Christianity were at their zenith, Islam triumphed over Christianity morally, socially and even politicaly, but when Christianity took a material turn and Muslims lost sight of the great principles of their faith, the physical superiority of Europe brought the spiritless Muslim East under its feet. Christianity never conquered Islam, nor shall it ever do, but materialism with its stronger battalions has for the time being overpowered the Muslim nations which have lost much of their pristine spiritual vigour on account of their own negligence as well as lack of sincerity and self-sacrifice on the part of their so-called leaders. Islam, in itself, is unconquerable and so are the Musalmans who have the spirit of Islam in them. Islam is the greatest civilizing agent known to humanity. If Musalmans have failed to face materialism, it is not the fault of Islam. On the other hand, Islam is the only faith which combines secularism with spritiitualism. Islam provides rules as much for the guidance of spiritual life as for the social, political, civil, military, judicial and commercial affairs of men. Unlike Christianity it has not

given up its spirituality under the stress of materialism ; but because Christian Europe has devoted all its energy to developing materialism, Muslim dominions are being trampled down. This subjection is, however, only temporary. If Musalmans had not slackened their close attachment to the spirit of Islam, if they had not deviated from the paths chalked out for them by Islam, even this temporary triumph of materialism would have become impossible. But as matters stand now, Musalmans can only ask those critics of Islam, who throw upon it the responsibility of bringing its followers to their present condition, to study Islam and to read the early history of Musalmans when they strictly adhered to their faith. They will have to admit that Islam succeeded when not only Christianity but also Judaism and other religions had failed even during their palmiest days to uplift and civilize a demoralized, disunited, wild and wicked people ; they will have to admit that the moral and intellectual contributions of Islam to humanity are second to none in the world, and they will then perhaps be wiser in their criticism.

Islam says :—"La ukallifullah nafsan illa vasaha", still it is blamed by European critics for being rigid and inflexible. Of course Islam has been strict in laying down such principles for the ethical and social phases of life as will remain unaltered as long as the sun shines, but it has given every opportunity for change in secondary affairs of life. In fact, it has encouraged progressive ideas and stimulated research.

Learned critics of these pages who consider anarchism to be a stage of Socialism might miss any detailed description of it. Islam never encouraged anarchism, although Musalmans took it up at one time. I have purposely refrained from alluding to that most novel anarchical organisation which the mischievous genius of man ever gave birth to, and by means of which the government of a kingdom was carried on for over one hundred and twenty-five years by the notorious Hasan bin-Subah, a class-fellow of the famous poet, Omer Khayam, and Hasan's Fidais called the Hashshishins or assassins. This omission is deliberate. Murder is repugnant to my mind whether it be in war or as the result of passions, or even if it be justified by law, whether it be of man or any other living object that has feelings of pain.

Pan-Islam (and Islam means peace and security) is my ideal, and in my opinion such Socialism as has any tendency to violence or anarchism should receive no encouragement and recognition from civilized people. Anarchism or murder should

not be differentiated even though the former be free from all personal malice or aggression. Socialism should have nothing to do with that anarchism which aims at the destruction of human lives. On the contrary, Socialism should, in my opinion, be a factor of harmony and union instead of that of rupture and separation. Holding such views on the subject, I considered anarchism to be out of question when dealing with the higher aspects of Socialism. Islam forbids anarchism and does not include it under Socialism, therefore I have overlooked the anarchical propaganda of the Hijri, sixth century. This little work may be found wanting in some other respects too, but if it serves to open the subject to Indian and other Asiatic writers and to draw the attention of European thinkers towards Islamic Socialism, which has so far remained a sealed book to them, I shall be fully recompensed. In the end I have to acknowledge the help received from Syed Iftikhar Husain Sahib.

MUSHIR HOSAIN KIDWAI

*(of Gadia, Bara Banki).*

SRINAGAR, 1912.

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## Chapter I.—SOCIALISM IN ISLAM.

### (1) The Nucleus of Islamic Socialism.

*"Kanan nása ummatan wahidun."*

"HUMANITY forms one nation." That is what the *Quran* declares, and again it says : —" Truly the most worthy of honour in the sight of God is he who is most pious amongst you, for the faithful are brethren, wherefore make peace between your brethren."

" O men ! verily we have created you of a male and a female, and we have divided you into peoples and tribes that ye might have knowledge one of another. Truly the most, worthy of honour in the sight of God is he who feareth Him most, verily God is knowing and cognisant." [Sura XLIX.]

There is also a saying of Muhammad to the following effect :— "O men, God has taken away from you the arrogance and pride of ancestry of heathen days. An Arab has no other excellence or superiority over a foreigner than what is secured to him by his fear of God and righteousness. All of ye are from Adam, and Adam is from dust."

"O men, forsooth God is one God and the ancestor of all mankind is one, their religion is the same religion." (Suhrawardy's *Sayings of Muhammad.*)

The great Islamic poet Sadi's logical explanation of the above verses and sayings is :—

*Bani adam a'zai ek digerand,*
*Ki dar afrinish zi ek jauherand,*
*Cho azvai ba dard avarad rozgar,*
*Digar azvaha ra na manad karar,*

*i. e.*, the children of Adam are members of an organic body, (since they are created out of the same essence). If one limb is afflicted with pain, the harmony of the whole organism is disturbed.

### (2) Socialistic Basis of Religious Observances.

Even in framing rules for religious rituals and ceremonials Muhammad, the greatest Social Reformer known to the world, did not lose sight of those great democratic principles of equality and fraternity on one side and that of communism on the other.

Under the religious laws laid down by him, rich and poor Musalmans, of different races and colours, meet together every Friday in mosques and offer their prayers without any distinction of place or position, under the leadership of any man elected by the assembly. Twice a year in a larger and more numerous congregation all the Musalman residents of a town meet together to say their prayers and to embrace each other with fraternal affection. At least once in his life every Musalman is enjoined to visit Mecca at a fixed time in company with thousands of his brother Musalmans. This great gathering, in which hundreds of thousands of true believers meet together from far and near, at one central place all wearing the same simple unsewn garment, bare-footed and bare-headed, princes and peasants from different countries and places, of various colours and races, is an annual demonstration of Islamic Socialism and sets a grand practical example of brotherhood and equality. In this gathering not the slightest difference can be noticed between a monarch and his subject, a plebeian and a patrician. The idea boldly forces itself upon every mind that all human beings are one people and that it is incumbent upon them to treat each other with perfect equality, as members of the same brotherhood. This annual gathering demonstrates not only an outward and formal similarity and equality between man and man, but it also declares an identity of purpose and singleness of object on the part of all humanity. These myriads of men and women, old and young, come to that sea of sand bearing innumerable hardships, and in great peril of life and property, with only one purpose, one object—to pay homage to one Allah, whom they can find every where, "nearer to them than the vein of their neck," yet whom they love to proclaim at a common gathering as their common Deity—the one Cherisher of them all—the *Rubbulalamin.* The idea in assembling this vast mass of humanity is to demonstrate at one and the same time common fraternity and spiritual affinity, to impress upon the minds of every true believer the idea of the "Fatherhood" of God and the Brotherhood of Man.

The very salutation of Musalmans is based on Socialistic principles. If there are a number of Musalmans sitting together and a new man enters, he says, "*al salam alaikum,*" "peace be on you," and one person from the company replies for the whole gathering, "and the same on you," "*wa alaikumulsalam.*"

Many Socialists of our age are trying their best to save their fellow-men from drowning themselves in the "Red Sea" of alcohol.

Muhammad anticipated that reform also, and said, "Never drink wine ; for it is the root of all evil." The *Quran* has also given the following warning, with effective results :—

O believers ! Surely wine and games of chance and statues and divining arrows are an abomination of Satan's work ; avoid them that ye may prosper.

### (3) Islamic Charity.

Muhammad encouraged charity on Socialistic principles. Gibbon says :

The charity of Muhammadans descends to the animal creation and the *Quran* repeatedly inculcates not as a merit, but as a strict and indispensible duty relief of the indigent and unfortunate. Muhammad, perhaps, is the only lawgiver who has defined the precise measure of charity : the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise ; but the Musalman does not accomplish the law, unless he bestows a *tenth* of his revenue ; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a *fifth.*"

The *Quran* urges :—

Whatsoever ye put out as usury to increase with the substance of others shall have no increase from God; but whatsoever ye shall give in alms, as seeking the face of God, shall be doubled unto you.

Ye cannot attain to righteousness until ye give in charity of what ye love, and what ye give, verily God knows.

[Sura III.]

The *Quran* vouchsafes blessedness for those—

"Who giveth away his substance that he may become pure ;

And who offereth not favours to anyone for the sake of recompense,

But only as seeking the face of his Lord the Most High.

And surely in the end he shall be well content."

[Sura XCII.

"Who though longing for it themselves, bestowed their food on the poor and the orphan and the captive :

We feed you for the sake of God : we seek from you neither recompense nor thanks :

[Sura LXXVI.

A few of the sayings of Muhammad showing the Socialistic spirit of charity are to the following effect :—

"All God's creatures are His family and he is the most beloved of God who trieth to do most good to God's creatures."

"Alms-giving is a duty unto you. Alms should be taken from the rich and returned to the poor."

"Who is the most favoured of God ? He from whom the greatest good cometh to His creatures."

"He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins."

"Charity is a duty on every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity."

Muhammad said, "It is indispensible for every Muslim to give alms." The companions said, "But if he hath not anything to give"? He said, "If he hath nothing, he must do work with his hand, by which to obtain something, and benefit himself, and give alms with the remainder." They said, "If he is not able to do that work to benefit himself and give alms to others"? The *Rasul* said, "Then assist the needy and the oppressed." "If he is not able to assist the oppressed"? He said, "Then exhort people to do good." "And if he does not"? He said, "Then let him withhold himself from doing harm to people, for verily that is as alms and charity for him." "There is no Muslim who planteth a tree, or soweth a field, and man, birds or beasts eat from them, but it is charity for him." "Smiling in your brother's face is charity, and exhorting mankind to virtuous deeds is charity, and prohibiting the forbidden is charity, and showing men the road, in the land in which they lose, is charity and assisting the blind is charity." "The most excellent of alms is that of a man of small property, which he has earned by labour, from which he giveth as much as he is able."

Muhammad when asked, "what is Islam?" replied, "Purity of speech and charity." The *Quran* recommends good for evil thus :—

"Moreover good and evil are not to be treated as the same thing. Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend."

[Sura XLI.

The objects with which charity was brought into the Muslim statutes seem to have been threefold and all of them had a Socialistic ground :

The first object was to create a spirit of self-sacrifice and to make men look more to communal interests than to those of the individual. Starve yourself but do not let others starve, seems to have been the maxim.

The second object was to have wealth distributed equally in the Muslim nation. By making charity a pillar of religion, Muhammad gained his object of equalising the financial position of those who had inherited large sums of money, with that of the

less fortunate members of society. Because it was a religious duty to give away at least a fixed portion to the deserving people, even though they be one's own kinsmen or kinswomen, the poor population of the country was looked after voluntarily by richer people and the State was saved a great burden and responsibility.

The third object was to make poverty a virtue, rather than a crime. All the holy men in Islam liked to be poor, and the great Prophet himself said, "*al fakr fakhri*," "poverty is my pride." Muhammad is said to have once exclaimed, "O Lord ! keep me alive a poor man, and let me die poor ; and raise me amongst the poor." Professor Vambery told the writer of these pages at Buda-Pesth that he lived absolutely penniless, for years, in Muslim countries, which he could not do anywhere else, and the people treated him with great courtsey and respect.

To prepare the old Arab society for Socialism, the last object was necessary, because the Arabs had an arrogant pride of birth and hereditary position, but it is perhaps more essential now to curb the arrogance of the haughty lord and the insolent millionaire of the modern European society.

### (4) Islamic Brotherhood.

Islam, in its essence, is a democratic religion and it has laid down many Socialistic laws for its adherents. It established in practice brotherhood among all Musalmans, whether of Asia, Europe, or Africa, brown or yellow, white or black, and it established perfect equality between the high and the low, the rich and the poor. The Islamic brotherhood was marvellous. It removed blood-feuds centuries old ; it made strangers fast friends and the tie of friendship stronger than that of kinship, and it culminated in giving the headship of the Commonwealth of Arabia after Muhammad, not to the nearest and dearest relation of the Prophet but to one of his companions. Islam abolished racial and colour distinctions to such an extent that some Abyssinian "blacks" became the most respected leaders of the Musalmans and three prominent members of the Muslim community—Hasan, Bilal, and Suhail came respectively from Basrah, Habash (Abyssinia) and Rum (Turkey in Asia) and were of three different colours. Islam obliterated all caste and class distinctions so entirely that slaves were made commanders of the Muslim army, and placed over men of the bluest blood and highest rank. Intermarriages between slaves and persons of position were freely solemnised and the

issues born of them were respected as much as those of the noblest. Even in caste-ridden India such is the case in the Muslim State of Hyderabad. To this day in Arabia perfect equality prevails between man and man, and an ordinary camel-driver, a rich merchant, and a landed proprietor, eat and drink and live together without any distinction, and intermarry freely. Even in India, in the Muslim State of Bhopal, masters and servants eat at a common table. Though Muhammad did not, and perhaps could not, abolish slavery, (and it has not been abolished even in the 20th century in all those countries which employ indentured labourers and coolies) the great Reformer took the sting out of the institution and raised the status of slaves to the level of freemen. His order to his followers was to give the slaves the same food to eat which their masters ate and to clothe them in the same dress which their masters wore. Marriages of free-born men of position were allowed with them and equality of rights and status obtained for them.

The *Quran* says :—

"And whoever of you is not rich enough to marry free believing women, then let him marry such of your believing maidens as have fallen into your hands (as slaves); God well knoweth your faith. *Ye are sprung the one from the other.* Marry them, then, with the leave of their masters, and give them a fair dower: but let them be chaste and free from fornication, and not entertainers of lovers."

[Sura IV.

It is a historic fact that a *Slave* dynasty of Muslim monarchs ruled India for eighty-six years.

Not less than eight Kings, most of whom were, like Kutub-ud-din, the founder of the dynasty, slaves in their youth, ruled India with all the pomp and dignity of absolute rulers and the only queen who ruled at Delhi—Razia Begum—was also of the same dynasty. Some of these Kings were skilful leaders and some famous for their learning.

The Kutub Minar at Delhi which was built by the first slave King of India in the beginning of the thirteenth century, stands even to-day as a protest against ignorant European revilers of Muslim slavery. It is a standing monument of the high position that Islam conferred upon slaves.

### (5) Islam and the Essentials of Socialsm.

The three essential elements of Socialism are *Liberty*, *Equality*, and *Fraternity*, and each of these elements was profusely infused into all Islamic institutions and in the Society formed by Muhammad.

Every Musalman enjoyed the most prefect *liberty*. He feared none but God.

"*La haol wa la kuvat illah billah.*" *(Al-Quran.)*

"There is no support and no strength but from Allah."

A Musalman bowed to none but to God, he asked assistance of none but of God.

"*Eiyaka nabodo wa eiyaka nastain.*" *(Al-Quran.)*

"We worship none but Thee and we ask help of none but of Thee."

Those nomadic Arabs, who had never seen before even a masonary house, when sent in their tattered garments before mighty monarchs of Persia and Rome, never bowed, and felt not the least nervous in their presence in spite of all their grandeur. In fact nothing in this world daunted them. They were responsible to none but their own conscience, their All-Powerfull, All-Pervading, Omnipresent Allah. They were free as air and enjoyed the most perfect liberty that can be conceived.

The *Quran* has declared :—

"The mercy which God shall freely bestow on mankind no one can withhold and what he shall keep back, none can bestow beside him. And he is the mighty the wise."

[Sura XXXV.

And again thus :—

"The burdened soul shall not bear the burden of another : and if the heavy laden soul cry out for its burden to be carried, yet shall not aught of it be carried, even by the near of kin ! Thou shalt warn those who fear their Lord in secret, and observe prayer. And whoever shall keep himself pure, he purifieth himself to his own behoof: for unto God shall be the final gathering."

[Sura XXXV.

As to "*equality*"—the Musalmans of olden days not only considered themselves all equal, but they all were as one. There was no distinction of any kind between Musalmans. There were no gradations of society, nor were Musalmans prepared to make any class distinctions in their society, for any price. Omar was very strict on that point and one of his letters relates an incident which illustrates his principle. He wrote to Abu Obeidah :

.....My speaking thus is occasioned by Jabalah Ebn Ayham, of the tribe of Gassan, who came to us with his relations and the chief men of his tribe, whom I received and entertained kindly. They made profession of the true religion before me ; and I was glad that God had strengthened the true religion, and professors of it, by their coming in, and knowing what was in secret. We went together on a pilgrimage to Mecca and Jabalah, went round

the temple seven times ; as he was going round, it chanced that a man of the tribe of Fezarah trod upon his vest, so that it fell from his shoulders. Jabalah turned himself about, and said " Woe be to thee ! Thou hast uncovered my back in the sacred temple of God." The man swore that he did not design it : Jubalah hit him, broke his nose, and beat out four of his fore-teeth. The poor man hastened to me and made his complaint, desiring my assistance. I commanded Jabalah to be brought before me, and asked him what moved him to beat his brother Musalman after this fashion, knock his teeth out, and break his nose. He told me that the man had trod upon his vest, and uncovered his back, adding " That if it had not been for the reverence he bore to the holy temple, he would have killed him." I told him he had made a fair confession against himself ; and if the injured person would not forgive him, I must proceed with him by way of retaliation. He answered " that he was king, and the other a peasant." I told him no matter for that, they were both Musalmans and in that respect equal. Upon which he desired that his punishment might be deferred till next day. I asked the injured person whether he was willing to stay so long, to which he gave his consent. In the night, however, Jebalah and his friends made their escape." (Ockley and *Wakidi*.)

Gibbon says :

" But the millions of African and Asiatic converts who swelled the native bands of the faithful Arabs must have been allured rather than constrained to declare their belief in ONE God and the apostle of God. By the repetition of a sentence and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose, in a moment, the free and equal companion of the victorious Muslim. Every sin was expiated, every engagement was dissolved, the vow of celibacy was superseded by the indulgence of nature, the native spirits who slept in the cloister were awakened by the trumpet of the saracens and in the convulsions of the world, every member of a new society ascended to the natural level of his capacity and courage."

The result of such impartial equality was that the whole Muslim nation was as one soul, one body. Shaikh Sirri, a great Muslim Saint, once said: —" For thirty years I have sought forgiveness for the utterance of one thanksgiving."—They asked, how so, and he replied, " One day the bazaar of Baghdad caught fire. One came to me and said " thy shop is burnt." I exclaimed, " thanks be to God. I shall have no more cares now." In shame for having thus desired to make myself out better than my brother Musalmans, I have, for thirty years, diligently sought forgiveness."

The ideals of *equality* of Muslims set by Muhammad were these:—

"All Muslims are as one person. If a man complaineth of a pain in his head his whole body complaineth, and if his eye complaineth, his whole body complaineth." "All Muslims are like one foundation, some parts strengthening others, in such a way they support each other."

Musalmans did not allow even non-Muslims to make any distinction between man and man, and whenever they received

envoys from Christian Kings and they, according to their own customs, offered to bow before Muslim commanders, the latter would not suffer them to bow, because they were their fellow creatures.

The "*fraternity*" of Musalmans to one another was marvellous. Their feelings of affection among themselves were like those of real brothers. The *Quran* says that God Himself put love and fraternal affection in the heart of every Musalman towards his brother Musalmans. "And (God) placed love in their hearts. Had thou (O Muhammad) spent all that is on earth, thou couldst not create love in their hearts. But God created love among them." It again says :—

"Hold fast the string of God all unitedly, and do not cause rupture, and remember the blessing of God upon you when He put love in your hearts at the time you were inimical to each other, and now you are brothers by His Grace."

Muhammad's sayings on the subject are to the following effect :—

"Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart, therefore that heart which is righteous does not hold a Muslim in contempt. All the things of one Muslim—his blood, property and reputation, are unlawful to another."

"Assist your brother Muslim, whether he be an oppressor or an oppressed." "But how shall we do it when he is an oppressor?" Muhammad said, "Assisting an oppressor is by forbidding and withholding him from oppression."

"He who is not affectionate to God's creatures, and to his own children, God will not be affectionate to him."

"The best person in God's sight is the best amongst his friends, and the best of neighbours near God is the best person in his own neighbourhood."

"No man hath believed perfectly until he wish for his brother that which he wisheth for himself."

"Whoever is kind to the creation, God is kind to him, therefore be kind to man on the earth, whether he be good or bad, and being kind to the bad, is to withhold from wickedness."

The idea of fraternity was carried by Muhammad to this extent, that he asked his own followers to treat him as their brother. It has been related that he was in the midst of his companions, and a camel came and prostrated itself before him. They said, "O Apostle of God, beasts and trees worship thee, then it is meet for us to worship thee." Muhammad replied, "Worship God, and you may honour your brother, that is me."

The intensity of this fellow-feeling and fraternity went so far, that a great Muslim Sufi, Farid-ud-din Attar, once expressed this pious wish :—

"I would that the sorrow of all men were laid on my heart, that men might be free from sorrow."

Well may Mr. Hamid Snow, M. A., exultantly say :—

One distinct feature of Islam is the teaching which it has made plain with reference to fraternity and equality. At the door of Islam everything is dropped which savours of class or social pride. In the cold, hard and selfish outside forms of other religions, there are a thousand distinctions, but in Islam, theoretically and practically, the poorest, the humblest, if respectable, has equal rights allowed him in society and may sit side by side with his employer. A few more coins per mensem, a trifle more intelligence, a shadewhiter skin, the fortunate accident of birth or success in life, or a position a little higher up the social ladder, tends to create amongst other sects a caste feeling as reprehensible as unfeeling and unjust, since we are all fellow-creatures and equal in the sight of God, being of one common stock. Although Christian clergymen preach this from the pulpit, daily experience teaches us that they do not practice what they preach. The sacred grasp of fraternal greeting and solicitude taught by the *Quran* makes Islam a *desideratum* to effect peace, happiness and salvation. Islam teaches no new dogmas, establishes no new revelations or precepts, has no church government or priestcraft gives a code to the people, a constitution to the state, is cosmopolitan, not isolated and selfish, and confirms and ratifies previous revelations, directing them to be believed. If all the learned and scientific men in the world join together to form a religion according to common sense, medical science, and sublime feeling, *that religion* will, when formed, resemble in every iota the faith of Islam.

By his repeated visits to Turkey and other Islamic countries the writer of these pages has got confirmed in his idea that the Islamic "fraternity" and "equality" are still living forces. His second visit to the capital of the great Empire upon the prosperity of which depends the worldly glory of Islam was more interesting in certain respects than the first one. In August, 1906, Turkey was under an autocratic rule, and so the Islamic virtues were not allowed to have their full play. In August, 1910, the whole atmosphere of Turkey was permeated with democratic changes, and Islamic spirit was abroad in almost every corner of Constantinople. Through the kindness of his friend and brother-in-Islam, Djelal Unsi Bey, the writer of these pages, had an occasion to meet almost all the leading men and ministers in Turkey, including the learned and broad-minded Shaikh-ul-Islam—Musa Kazim Affindi, the greatest hero of the last revolution—Mahmud Shafkat Pacha and the well-known diplomat and Young Turk leader—Ahmad Raza Bey.

Each and every Musalman in Turkey not only treated him with friendly courtesy but also with brotherly confidence and the height of Islamic fraternity was reached when he was given the honour of a private interview of about thirty minutes' duration with His Imperial Majesty the Sultan of the great Turkish Empire, which even now extends to three continents, and the Khalifa of the whole Muslim world.

When the writer submitted to His Majesty that he and his countrymen were honoured by that interview the great monarch's reply was one which would have never occurred to a non-Muslim king. His Majesty said with Islamic graciousness that there was no question of honour as Musalmans were all equal and brother to one another, and that it was his duty to see his brothers who came from long distances.

## Chapter II.—THE CONDITION OF ARAB SOCIETY BEFORE MUHAMMAD.

TO see how far Socialism progressed under Islam and what were the changes made by Muhammad, we shall have to cast a restrospective glance to the days of Muhammad. Before his advent democratic forms of Government had been tried in certain places in Italy and Greece, but practical Socialism had never been tried before. In Arabia itself the Government was despotic and that in its worst form. Each clan was ruled by its own irresponsible petty despot, whose word was law. Individualism was at its highest and the condition in which Muhammad found the peninsula was totally repugnant to the ideals of democracy and Socialism.

The Arabs would accept no compensation if one of their tribe was killed; nay, they would often insist upon taking vengence on an innocent member of the slayer's family, rather than on the slayer himself if the former happened to be a more useful member of his family, who could be ill-spared. This murder, again, had to be avenged by the other side, and led to further reprisals and a chain of crimes, developing not only criminal instincts in man, but also dangerous individualism.

Drinking, adultery and gambling were common; there were no moral, religious or social restrictions, no limits to marriages, no restraints on divorce. A son inherited a father's wife with the rest of his chattels; a man would marry an orphan for her money, and leave or illtreat her as soon as he had secured it. A divorced woman was not allowed to re-marry, as this might have seemed a slur upon her husband. Revengeful women did not feel satisfied until they had made their teeth meet in the heart of their enemy, or had dyed their garments with his blood. Slaves were worked like beasts and given a treatment only a little better than our modern treatment of coolies and labourers in colonies like the Congo, or on rubber plantations. Arabs buried their girls alive, which was far worse than the prevailing vice of modern society of sowing "wild oats" with its evil consequences. Not only human sacrifices, but suicides were frequent, while bloody quarrels were of every day occurrence. (*The Miracle of Muhammad*, Luzac and Co., London).

Gibbon describes the social life of the Arabs as found by Muhammad thus :—

"The temper of a people, thus armed against mankind, was doubly inflamed by the domestic licence of rapine, murder, and revenge. In the constitution of Europe, the right of peace and war is now confined to a small, and the actual exercise to a much smaller, list of respectable potentates, but each Arab, with impunity and renown, might point his javelin against the life of his countrymen. The union of the nation consisted only in a vague resemblance of language and manners, and in each community the jurisdiction of magistrates was mute and impotent. Of the time of ignorance which preceded Muhammad, seventeen hundred battles are recorded by tradition : Hostility was embittered with the rancour of civil faction and the recital, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man or at least every family was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult, rather than the injury, shed its deadly venom on the quarrel of the Arabs: the honour of their *beard* is most easily wounded ; an indecent action, a contemptuous word, can be expiated only by the blood of the offender, and such is their patient inveteracy, that they wait whole months and years for the opportunity of revenge. A fine compensation for murder is familiar to the barbarians of every age ; but in Arabia, the kinsman of the dead are at liberty to accept an atonement, or to exercise with their own hand the law of retaliation. The refined malice of the Arabs refuses even the head of the murderer, substitutes an innocent for the guilty person and transfers the penalty to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals, the interest and the principal of the bloody debt are accumulated, the individuals of either family lead a life of malice or suspicion, and fifty years some times elapse before the account of vengeance be finally settled. This sanguinary spirit, ignorant of pity or forgiveness, has been moderated, however, by the maxims of honour, which require in every private encounter some decent equality of age and strength, of numbers and weapons. An annual festival of two, perhaps of four months, was observed by the Arabs before the time of Muhammad, during which their swords were religiously sheathed, both in foreign and domestic hostility; and this partial truce is more strongly expressive of the habits of anarchy and warfare."

In his *Ethics of the Great Religions* Mr. Gorham says :—

Arabia, about the time of Muhammad's birth, at Mecca, in A. D. 570, was in a state of religious unrest and political chaos. Its wandering inhabitants, who are believed to have been descendants of Abraham, through Ishmael, and therefore closely akin to the Jewish people, were mainly idolaters, worshipping stars, stones and fetishes. There were many Jewish colonies which had been established after the destruction of Jerusalem, 500 years earlier, while a number of Christian sects made the influence of their faith in more or less debased forms perceptible among the native tribes. The chief of these sects were the Nestorians, the Arians, the Sabellians, the Eutychians, the Marianites, the Collyridians, but many other forms of religious eccentricity flourished in the freedom of the desert. There were also men known as Hanifs, who did not

attach themselves to any religious community, but were anchorites of an individualistic and ascetic character, who taught a monotheistic faith in which elements of Easenism and Christianity were mingled. This comparative purity of life and doctrine doubtless helped to prevent the utter decay of religion in the Arabian peninsula; but the urgent need of moral reform was perceived by many before the advent of Muhammad. Indeed, a wide-spread expectation was in air that the time was approaching when an Arabian Messiah should appear and found a new religion. The ground was prepared for a great social and religious revolution. The time was ripe, and the man appeared.

The time was ripe because the moral, social, religious and political state of the whole peninsula had reached the depth of degradation. Human sacrifices to idols, the burying alive of infants, misappropriation of property and exploitation of the money of helpless orphans, forced marriages of girls and minors, cruel treatment of slaves, unrestricted polygamy and concubinage, wild despotism, revengeful blood-feuds, individualistic egotism, class and birth arrogance, and other vices, as described above, demanded from a merciful Providence, the commission of a real Messiah, to clear the putrid atmosphere of Arabian society, and to save humanity, which was then in a state most susceptible to infection, from a dangerous calamity.

Fortunately for the progress of the world, the Messiah did come. He came and miraculously metamorphosed the whole Arabian society by masterly introducing the principles of true Socialism in almost every phase of human life. He came and brightened the gloomy aspect of the whole world by inspiring Humanity through a universal faith, with the loftiest conceptions of Divinity and purest ethics of duty. If Arabia owes its glory to Socialism, the world owes it to Islam. And Socialism and Islam both were perfected by the Messiah, who cured not a leper or two, but the whole leprous society, who gave a new and vigorous life not to a few dead persons, but to a whole nation, who performed not only supernatural miracles of but superstitous value in our sceptical age, but material and ever-lasting wonders, whose signs are manifest to this day, who ruled not only over the shifting sands that form a mirage of temporary territorial domains but also over an ever-increasing number of living human hearts, which sing even now the same tune that he set, binding them together in one chord—the Chord of God—the truest and best Socialism.

## Chapter III.—Muhammad's Socialism.

### (1) Muhammad's Life and Mission.

وما أرسلناك الا رحمت للعالمين

WE never sent thee (O Muhammad) but as a Mercy to the worlds. (*Al Quran.*)

The mission of Muhammad from the outset was to set before humanity an ideal God and to unite mankind. He wanted to establish universal brotherhood and the "Magna Charta" he gave to his enemies of Mecca when they were subdued contained the following words :—

"I will speak to you as Joseph spoke to his brethren, I will not reproach you to-day. God will forgive you, for He is merciful and loving. Go, ye are free"

Common brotherhood and perfect freedom were the most conspicuous points of this charter.

The farewell address Muhammad gave to his countrymen was to the following effect :—

"O ye People ! Hearken unto my words ! I know not if ever I shall speak to you here again.

"Your lives and your goods are sacred among you until the end of time.

"You must one day appear before Allah to give an account of your doings.

"Let every man be faithful.

"No more shall vengeance be allowed for bloodshed in the days of your idolatry.

"Ye husbands have rights and ye wives, ye have rights. Husbands, love your wives and cherish them. You have taken them as your wives under the security of God. Treat them well.

"As to your servants—male and female—feed them with what you eat yourself and clothe them with what you wear. If you cannot keep them, or they commit any fault, discharge them. They are God's people, like unto you and you are to be kind to them.

"I leave you a law that shall always preserve you from error ; a law clear and positive— a Book dictated from Heaven.

"Listen to my words and fix them in your minds.

"Verily all Muslims are brothers. They form one fraternity. Take not that which belongs to thy brother until he gives it to thee of his own free will.

"Beware of injustice and expropriation."

When after delivering the above address Muhammad said, "O Allah, I have fulfilled my mission," thousands of voices responded "yea, verily thou hast fulfilled it." The Prophet added,

"O, Allah, bear thou witness, I beseech thee."

Muhammad was in fact the first practical social reformer. Though he was preceded by two great reformers, one a patrician and the other a plebeian, yet neither of them had that gift of practicability which Muhammad possessed. No social reformer preceding Muhammad laid down laws which were so democratic in spirit as are the laws of Islam and no great reformer, neither Buddha, nor even Jesus, rose above the weakness of encouraging their followers to whom they preached the Gospel of equality and fraternity, to regard them as above the average man—superhuman, if not a God. It was the distinguishing privilege of Muhammad alone to proclaim to his own followers, and also to the unbelievers :—

"*In nama ana basharum mislukum.*"

"Verily I am only a man like unto you."

He rose above the temptation of deifying himself in spite of the circumstances that would have helped him if he had proclaimed himself as God incarnate, or the son of God. When Ibrahim, the only son of Muhammad and the idol of his followers, died, there was an eclipse of the sun. Not only the followers of Muhammad, but the whole people of his country came to think that even the sun was mourning the loss of his child. It was Muhammad himself who came forward to undeceive and disillusion his countrymen and declare that the death of his son had nothing to do with the eclipse.

Whenever Muhammad promised to do a thing for any of his fellows he invariably added the human proviso "*Insha Allah*," "if it pleases God."

Nor for one second did the great Socialist give the slightest occasion to his people to superhumanize him and even when he was the "Lord" of the whole Peninsula, the respected and beloved leader of all the people, he still continued to be the same democratic preacher. Gibbon speaks of the time when Muhammad was at the zenith of his power in the following terms :—

"The good sense of Muhammad despised the pomp of royalty and the apostle of God submitted to the menial offices of the family, he kindled the fire, swept the floor, milked the ewes and mended with his own hand his shoes and his woollen garments. Disclaiming the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty,

but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet."

It was this simple life led by him, this submission to the menial offices by one who was considered by the whole of Arabia as the noblest and the highest of men, which accentuated the effect of the democratic preachings of Muhammad and the whole people endeavoured to subordinate individualism to Socialism.

But for their life of celibacy, which left the position of women in the social economy of the world undefined, or even lowered, and that extreme austerity and exclusiveness which detached them from society and encouraged monasticism among their followers, the rules laid down by the two great Social Reformers, one born in caste-ridden India and the other in Israelitish Galilee, together with their own domestic lives of great purity and selflessness, would have formed the best basic principles for the guidance of the members of a Socialistic society of to-day. The life led by each was a distinct negation of aristocratism or individualism, but as it was rather that of aloofness, it was not a practical affirmation of Socialism. The life of Muhammad, on the contrary, was essentially human and thoroughly Social. It was a practical example to his people. His manumission of his slave Zaid, on whose death when he was asked why he was so affected he frankly said, "a friend is deploring the loss of his most faithful friend ;" his own marriage with the divorced wife of that " slave ;" his sincere and unabating love for his wife Khadija, who was the first to believe in his Prophetic Mission, and whose conjugal devotions truly represented, in the words of Professor T. W. Arnold, " one of the most beautiful pictures of a perfect weded life that history gives us ;" his affection for his parents, and particularly for his mother which made him proclaim, " *Al junnat taht akdam al ummahat*," " Paradise lieth at the feet of mothers ;" and above all that comradeship and fraternity with all fellow men and companions, which can be called the foundation stone of true Socialism, were all concrete examples for the guidance of his people in Arabia, and are so to Musalmans all over the world even to this day. So attached to companionship was Muhammad, that his last words, spoken after he had for some time, with uplifted eyes, silently communed with God, were to the effect :—

" Oh Allah ! be it so...the blessed companionship on high."

(2) MUHAMMAD'S RELIGIOUS SOCIALISM.

The greatest step of Muhammad towards religious Socialism was his extension of the hope of salvation to all. The *Quran*

repeatedly says :—Whether a Believer, a Jew, a Christian or a Sabean (fire-worshipper), he who believes in God, the Last Day, and *acts aright*, his reward is with his God, he should neither fear nor be grieved."

Of this novel and unprecedented religious Socialism that renowned historian Gibbon writes :—

"By Muhammad's intolerant adversaries he is upbraided for extending, even to themselves, the hope of salvation, for asserting the blackest heresy, that every man who believes in God and accomplishes good works may expect in the last day a favourable sentence. Such rational indifference is ill adapted to the character of a fanatic, nor is it probable that a messenger from heaven should deprecate the value and necessity of his own revelation."

In truth this grandest work of Muhammad—this marvellous departure from the set laws of every religion, this noblest Socialism, which meant to make all men sharers, of the good, not only of this world, but also of the next, has been but little appreciated, even by Musalmans themselves. Musalmans have remembered only one part of the teaching of their Prophet—that of Monotheism, and though wasting a good deal of their energy and ingenuity in polemic discussions, have but rarely gone deeper into the teachings of that unique Teacher who annihilated every distinction between man and man. The distinction of colour and country, race and rank and even that of creed was obliterated by the grand Socialist of Arabia and the cause of Socialism furthered in its every branch—political, economic, administrative, domestic and even religious. Excepting, however, a few Musalmans, such as the great *Sufis*, like Sanai of old and Waris Ali Shah of recent times, the community at large has failed to obliterate this last distinction and to encourage religious Socialism as much as it should. Musalmans have been rather fanatically partial to their own creed and have ignored the distinctive teaching of the immortal *Quran*—the lesson of mono-humanism—the teaching of the absolute oneness of all humanity—the ideal of one Allah above and one nation below. They have foolishly forgotten that the *Quran* sternly rebukes Christians and Jews for their pretensions of the monopoly of salvation, in these words :—

"They say, verily none shall enter paradise except they who are Jews or Christians. This is their fancy. Say, produce your proof if ye speak truth. Ay, *he who resigneth his face to God and doeth that which is right, he shall have his reward with his Lord and there is no fear for him, nor grief.*"

Religiously, though Musalmans have without doubt been more tolerant than the followers of other prophets, yet they have failed

to give universal suffrage for salvation, as demanded by the *Quran* and desired by Muhammad.

Muhammad's conception of faith was the finest and the loftiest. It was most universal and natural—it was most simple and yet philosophical.

A man asked Muhammad what was the mark whereby a man might know the reality of his faith. He said, "If thou have pleasure from the good which thou hast performed, and be grieved for the evil which thou hast committed, thou art a true believer." The man said "what doth a fault really consist in." He said, "when anything pricketh thy conscience, forsake it."

### (3) Muhammad's Domestic Socialism.

Yet in another matter Muhammad has been unlike most other religious and social reformers. He allowed his followers to marry non-Muslims. This was another bold and judicious step towards domestic Socialism and towards mono-humanism. It made it easier for people to become united and to form one family.

The *Quran* declares social happiness to be the object of marriage and has said to its adherents :—

"Marry for love, not for passion." And again :—

"God has given you wives that you may put love and tenderness between you."

And yet again :—

"(God) has created you in pairs of the same kind, to hold peace between you and has placed love and affection amongst you."

The *Quran* has placed parents in the highest grade of domestic economy. It says :—

"Be good to parents, and to the kindred, and to orphans, and to the poor, and to a neighbour, whether kinsman or new-comer, and to a fellow-traveller, and to the way-farer, and to those whom your right hands possess (slaves)."

It repeats the same in the following words :—

"God hath ordained that ye worship none but Him, and that ye show kindness to your parents, whether one or both of them attain to old age with thee, and say not to them 'Fie', neither reproach them, but with respectful speech address them both, deferring humbly to them out of tenderness and say, 'Lord have compassion on them both, even as they reared me when I was a little one.'"

Special attention is given to the status of mothers in the following verse :—

"We have enjoined on man to show kindness unto his parents. With pain his mother beareth him, with pain she bringeth him forth."

Muhammad, in his sayings, went a step further. One of his followers came to him and said, "O Messenger of God, verily I have done a great crime, is there any act by which I may repent?" He said, "Have you a mother?" "No," said the questioner. "Have you an aunt?" asked Muhammad. He said, "Yes, I have." Muhammad said, "Go, do good to her, and your crime will be pardoned."

After learning such commands of the *Quran* and directions of Muhammad as stated above as to the position given to wife and mother in the social economy, it will be easy to appreciate the benevolent object of the catholicity of Islam in allowing Muslims to marry non-Muslims, and the far-reaching socialistic influence of such permission which the *Quran* has given in these words :—

"This day are ye allowed to eat such things as are good, and food of those to whom the Scriptures were given is allowed as lawful unto you and your food is allowed as lawful unto them, and ye are also allowed modest women, that are believers, and modest women of those who have received the Scriptures before you, when ye shall have assigned them their dower, to live chastely (with them), neither fornicating, nor taking them for concubines."

Marriage is the most prominent item in the economy of domestic and social life and Muhammad took every care to keep that institution on its most natural and simple lines.

No formality, not even going to a mosque or other place of worship, is necessary for Muslim nuptials. Consent of the parties is the only thing required for a valid Muslim marriage. Muslim law naturally has made the dissolution of marriage also easy, although Muslim custom has powerfully discouraged divorce. Muhammad himself has said :—

"Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden (Paradise) is forbidden her." And again :—

"That thing which is lawful but disliked by God, is divorce."

Muhammad denounced the penance of ascetics and abolished monasticism as baneful to Society.

Any impartial reader of history would have no hesitation in acknowledging the fact that no reformer or Prophet before Muhammad, did so much to better the condition of women. He was the first to give them liberal rights, to establish their social and religious equality with man and to order men to respect them.

The opening verse of the Sura IV entitled "The Women" runs :—

"O men ! fear your Lord, who hath created you of one *nafs* (soul) and of him created his pair, and from these twain hath spread abroad so many men

and women. And fear ye God, in whose name ye ask mutual favours,—and *respect the wombs* (women) who have borne you. Verily is God watching over you !".

The subsequent verses are these :—

"Men ought to have a part of what their parents and kindred leave, and women a part of what their parents and kindred leave whether it be little or much, let them have a stated portion."

At other places the *Quran* says :—

"They (women) are your (men's) garment, as you are their garment."

(Sura II).

"The women have also rights, as they have duties for them, according to custom."

(Sura II).

"Whoso worketh righteousness, whether male or female, and is a true believer, we will raise to a happy life, and we will give them their reward according to the utmost merit of their actions."

[Sura XIV].

Those who would like to know personally the true position of women in Muslim households should go to Agra to read the love poem the Emperor Shahjahan composed in marble. Each part of that artistic building, known as the Taj Mahal, which commemorates the death of the Emperor's wife of that name, and which contains the remains of both husband and wife side by side, is a manifestation of the divine love which a Muslim wife bears towards her husband and of the sacred affection with which that love is returned by a Muslim husband.

### (4) Muhammad's Democratic Nature.

The bent of Muhammad's mind was towards the representative system of Government from the very beginning. It was in Pre-Islamic days that he averted a blood quarrel by using the principles of that system. The different clans of Arabia were quarelling as to who should take the black Stone to its new place and they appealed to Muhammad, who won the epithet of Al-amin, the Trustee, for his wise solution of this difficult problem. Muhammad asked all the clans to elect one member each and he laid the black Stone on a sheet of cloth, which all the elected members supported and all thus took a part in carrying the holy Stone to the place where it was to be fixed. All of them then agreed to make Muhammad himself their representative to fix the Stone.

In that event was laid down the future guiding principle of the administration of the Peninsula—the principle accepted by the thinkers of the 20th century as the best principle of administration.

Rousseau's compliment to the grand legislator is very appreciable, because the 19th century can boast of no better exponent of the rights of man and of Social Contract than the great French author. Rousseau says :—

"The legislator puts into the mouths of the immortals that sublime reason which soars beyond the reach of common men in order that he may win over by divine authority those whom human prudence could not move. But it does not belong to every man to make the gods his oracles, nor to be believed when he proclaims himself their interpretor. The great soul of the legislator is the real miracle which must give proof of his mission. Any man can engrave tables of stone, or bribe an oracle, or pretend secret intercourse with some divinity, or train a bird to speak in his ear, or find some other clumsy means to impose on the people. He who is acquainted with such means only will perchance be able to assemble a crowd of foolish persons, but he will never found an empire, and his extravagant work will speedily perish with him. Empty deceptions form but a transient bond ; it is only wisdom that makes it lasting. The Jewish law, which still endures, and that of the child of Ishmael, which for centuries has ruled half the world, still bear witness to-day to the great men who dictated them ; and whilst proud philosophy or blind party spirit sees in them nothing but fortunate impostors, the true statesman admires in their systems the great and powerful genius which directs durable institutions."

At another place the same learned apostle of democracy says :—

What the pagans had feared came to pass. Then every thing changed its aspect ; the humble Christians altered their tone, soon this pretended kingdom of the other world became under a visible chief the most violent despotism in this world.

As, however, there have always been a Prince and civil laws, a perpetual conflict of jurisdiction has resulted from this double power, which has rendered any good polity impossible in Christian states, and no one has ever succeeded in understanding whether he was bound to obey the ruler or the priest.

* * * * *

Muhammad had very sound views : he thoroughly unified his political system, and so long as his form of Government subsisted under his successors, the Khalifs, it was quite undivided and in that respect good. But the Arabs having become prosperous, learned, polished, effeminate and indolent, were subjugated by the barbarians, and then division between the two powers began again.

## (5) Muhammad's Socialistic Ordinances and Injunctions.

By his judicious laws of inheritance Muhammad made the existence of territorial magnates or a line of multi-millionaires impossible. Every property of a deceased Musalman is divided into parts, there being no system of primogeniture in Islam. The property does not descend to any single heir either male or female, but to all the relatives of a deceased person. The wife gets a

substantial share and in some cases even the parent of the wife. No person can devise more than one-third of his property either to a relation or to an outsider. But endowments to public or charitable purposes of the whole property have been freely allowed and encouraged under the name of *waqf*. The policy of the great Legislator was to divide wealth and property in the country as evenly as possible and thus to create equality between all citizens in social status and to afford to all equal opportunities. With this object in view, Islam also made it legally incumbent upon the rich to give over to the national fund or to deserving people at least $\frac{1}{40}$th part of their annual income. Socialism in Islam has gone even to this extent that when a man leaves his field fallow for some time his neighbour acquires a right to cultivate it as public property. On the principle that all human beings are brothers and should help one another in need, Islam interdicted usury or interest of any kind. This interdiction stimulates the spirit of commerce, industry, labour and thrift, discourages the hoarding of money in banks and makes the existence of Shylocks, which has always been baneful to the happiness of society, an impossibility. It was also a decided set-back to Capitalism when even no private individual was allowed to lend money on interest and become a Capitalist. Money and other things also could be lent without interest, and the remission of debts was advocated by the *Quran* in these words :—... "deal not unjustly with others and ye shall not be dealt with unjustly. If there be any (debtor) hard pressed he should be given time until he gets into easy circumstances ; but if ye remit (the debt) as alms it will be better for you, if ye knew it."

Hoarding of money was also interdicted by *Quran* thus :—

"O Believers ! of a truth, many of the teachers and monks do devour men's substance in vanity and turn them from the way of God. But to those who treasure up gold and silver and spend it not in the way of God, announce tidings of a grievous torment."

Islam has strictly forbidden its adherents to gamble or indulge in any games of chance and the underlying idea of this prohibition seems to be to make it impossible for any individual to get rich at the expense of his less fortunate brother. Muhammad made monopoly unlawful in Islam and did not leave even "corner" makers without a warning when he said :—

"The bringers of grain to the city to sell at cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed."

In short, in almost every law laid down by Islam, even in social matters, the guiding principle of the great Reformer was the greatest good of the greatest number and the subordination of the one to the many.

It is nothing short of a miracle how he imbued every individual with the same lofty notions. He showed in a practical manner that not only extreme democracy but even extreme Socialism, which is considered to be fatal to all personal and individual authority—executive, civil or administrative, can rule kingdoms and can even extend them. Socialism is supposed to be unworkable. Extreme democracy is said to be incapable of governing countries. Muhammad's extreme democracy and extreme Socialism both worked and worked well.

The first step taken by Muhammad towards democratic Socialism was to link together all his companions in Medina with a bond stronger than that of kinship.

As the *Quran* says :—

"Verily those who believed, and were exiled and fought for the faith with their bodies and their goods, and they who have given refuge, they shall be called next of kin to each other."

Gibbon writes of this first step thus :—

"To eradicate the seeds of jealousy, Muhammad judiciously coupled his principal followers with the rights and obligations of brethren, and when Ali found himself without a peer, the prophet tenderly declared, that *he* would be the companion and brother of the noble youth. The expedient was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity. Once only the concord was slightly ruffled by an accidental quarrel ; a patriot of Medina arraigned the insolence of the strangers, but the hint of their expulsion was heard with abhorence, and his own son most eagerly offered to lay at the apostle's feet the head of his father."

One of the chief characteristics of Musalmans given by the *Quran* is *Amrahum shura bainahum, i.e.,* Musalmans take every work in hand after deliberate consultation with one another.

Muhammad's sayings also contain the following remarks :—

"Deliberation in undertakings is pleasing to God."

"A good disposition, and deliberation in works, and a medium in all things, are one part of twenty-four parts of prophecy ; I mean they are of the qualities of the prophets."

The recommendations of the *Quran* for setting the political tone of society are :—

"God loveth not the speaking evil of any one in public." [Sura IV.]

"Give just measure, and be not defrauders ; and weigh with an equal balance ; and diminish not unto men aught of their matters, neither commit violence in the earth acting corruptly." [Sura XXVI.]

"If two bodies of the faithful are at war, then make ye peace between them : and if the one of them wrong the other, fight against that party which doth the wrong, until they come back to the precepts of God : if they come back, make peace between them with fairness and act impartially ; God loveth those who act with impartiality.

The faithful are brethren ; wherefore make peace between your brethren ; and fear God that ye may obtain mercy." "O Believers ! let not men laugh men to scorn who haply may be better than themselves ! neither let women laugh women to scorn who may haply be better than themselves ! neither defame one another, nor call one another by nicknames. Bad is it to be called wicked after (having professed) faith : and whoso repent not are doers of wrong."

"O believers ! avoid frequent suspicions, for some suspicions are a crime ; and pry not, neither let the one of you traduce another in his absence. Would any one of you like to eat the flesh of his dead brother ? Surely you would loathe it. And fear ye God : for God is ready to turn, merciful." [Sura XLIX.]

"O believers ! devour not each other's substance in mutual frivolities, unless there be trafficking among you by your own consent, and commit not suicide, of a truth God is merciful to you." [Sura IV.]

"Covet not the gifts by which God hath raised some of you above others. The men shall have a portion according to their desert, and the women a portion according to their deserts. Of God therefore ask his gift. Verily God hath knowledge of all things. [Sura IV.]

Muhammad destroyed all distinction between "rulers and ruled" of which we hear so much in these days of progress and advance. The "rulers" freely consulted the "ruled" and the latter proferred their counsels to the former as a matter of right.

When Omar gave Said Ibn Amir the command of a section of the army, he told him that the commission was given to him in hopes of his behaving himself well and advised him not to follow his appetites but to dedicate himself to the good of his brother Musalmans. Said thanked him for his advice, adding that if he followed it he would be saved. "And now," remarked Said, "as you have advised me, let me advise you. I bid you fear God more than man, and not the contrary, and love all the Musalmans as yourself and your family, as well those at a distance, as those near you. And commend that which is praiseworthy, and forbid that which is otherwise." Historians remark that Omar, all the while Said spoke, stood looking steadfastly upon the ground, leaning his forehead upon his staff. Then he lifted up his head with

tears running down his cheeks and said, "Who is able to do this without the Divine assistance"? (*Wakidi.*)

Those persons who happen to belong to the "ruling class" would be surprised to learn that Omar allowed his prestige to suffer to the extent that he once openly asked the "ruled" what would they do with him if he were to neglect the duties of *Amir-ulmominin* (their leadership). One of his hearers—Bashir bin Saad—came forward and said "we would straighten thee like a shaft and give thee a good shaking." The reply was rude but the Socialist leader expressed his great satisfaction at it. (*Al Farook* by Maulana Shibli).

Once again when Omar was preaching at a public platform that the dower should not be large in Muslim marriages, an old woman there and then confronted him with the verse of the *Quran* which allows it to be in plenty and Omar meekly exclaimed that even an old woman is superior in knowledge to Omar and accepted at once her interpretation of the Sacred Law.

## Chapter IV.—MUHAMMAD'S SOCIALIST DISCIPLES.

IN fact Muhammad charged the very atmosphere of Arabia with Socialistic ideals and made every individual among his followers a fit member of a highly Socialistic society.

It was more than once that Ali—the hero of Islam, who,—like Christ, prayed for his own murderer,—gave away all the property he possessed to the public Treasury for the use of his fellow-men. On one occasion he demonstrated the victory he had personally gained over Individualism in a very marked way. He was fighting for the people and his sword was about to sever the head of one of the enemies when the latter spat at him to show his personal contempt for the son-in-law of the Prophet. Ali merely sheathed his sword saying that he was not there to avenge personal wrongs. Individualism was not a plank of his platform.

The same was the case with Omar who, even as "king" of the Peninsula, used to sleep on the foot-steps of a mosque with homeless people, and shared his camel with his servant riding turn by turn when he went to "conquer" Palestine. Even a very bigoted writer has said of him, "Omar was the first who bore the title of 'Prince of the Faithful,' and though his Empire extended from the Orontes to the Arabian sea and from the Caspian to the Nile, he affected no regal state, was the friend and companion of the beggar and the poor and in his mud palace at Medina was ready to share his meal with the humblest brother in faith."

Abu Bakr Siddique, about whom the same writer has said that he "was a man of the purest character, and his friendship for Muhammad and unswerving belief in his mission are a strong testimony to the sincerity of the prophet," when elected a leader of the Commonwealth made his *debut* with words to the following effect:—

"Behold me charged with the cares of a governor. I am not the best among you; I need all your advice and all your help; if I do well, support me; if I err, counsel me. To speak truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my sight the powerful and the weak are alike; to both I wish to render justice. As I obey Allah and his Prophet, obey me. If I cast behind me the laws of Allah and the Prophet, I have no more right to your obedience."

It might not be considered amiss to give a quotation from Abu Bakr's directions to one of the generals of his army to show the spirit of his "rule." He said to Yazid Ibn Sophyan :—

"Be sure you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those who do otherwise shall not prosper. When you meet with your enemies quit yourselves like men and do not turn your backs, and if you get the victory kill no children, nor old people, nor women, destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, excepting only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. You may eat of the meat which the men of the land shall bring unto you in their vessels making mention of the name of Allah. As you go on you will find some religious persons, that live retired in monasteries, who propose to themselves to serve God that way, let them alone, and neither kill them, nor destroy their monasteries."

To another general of the "citizen army" that Socialist leader said,

"Take care to live religiously, and let the enjoying of the presence of God and future state the end and aim of all your undertakings, and look upon yourself as a dying man and always have a regard to the end of things, and remember that we must in a short time all die and rise again and be called to an account."

Even the weak and aged Osman was strong enough to conquer Individualism. At much personal expense he bought wells and made them public property for the good of his people. Among the early Musalmans nobody emancipated so many slaves. When he was besieged by his enemies his men came to him to obtain permission to fight for him but he insisted on not allowing himself to be the cause of blood-shed and emancipated all his slaves who, he thought, might be carried away by the impulse of faithfulness and devotion to fight with the besiegers in spite of his orders to the contrary. Osman after being starved for ten days was killed but he demonstrated by his act a wonderful triumph of Socialism over Individualism in the beginnings of Islam.

Other incidents can also be profitably quoted to show the spirit with which the Muslim leaders of old were imbued. After Abu Bakr had put Omar before the people to elect him their Khalifa, he lifted up his hands and prayed,

"O God ! I intend nothing by this proposal but the people's good. I fear lest there should be any difference among them and I have set over them the best man amongst them. They are Thy servants ; unite them with Thy hand, and make their affairs prosperous, and make him a good Governor ; and spread

abroad the doctrine of the Prophet of Mercy, and make his followers good men."

When in his turn Omar was asked to propose his own son to be the future Khalifa he answered :—"It was enough for one in a family to have an account to give for so weighty a charge as governing the Musalmans." However he left the following advice to him who would be elected :—

"Give it as my dying bequest that he be kind to the men of this city which gave a home to us and to the faith; that he make much of their virtues and pass lightly over their faults. Bid him treat well the Arab tribes, for, verily, they are backbone of Islam; the tithe that he taketh from them, let him give it back unto them for the nourishment of their poor. Let him faithfully fulfil the covenant of the Prophet to the Jews and Christians. Oh! Allah, I have finished my course; to him that cometh after me I leave the kingdom firmly established and at peace!"

About this great socialist leader Professor Ockley says :—

"He never used to save money in the Treasury, but divided it every Friday at night amongst the people, according to their several necessities in which particular his practice was preferable to Abu Bakr's, for Abu Bakr used to proportion his dividends according to the merit of the persons that were to receive it but Omar had regard only to their necessities saying 'that the things of this world were given us by God for the relief of our necessities and not for the reward of virtue, because the proper reward of that belonged to another world.'"

The colloquy between Heraclius and his patriarch on one side and Raphia and his Muslim co-religionists who were taken prisoner by the Emperor's army on the other is worth particular notice. The patriarch is said to have asked the Musalmans, "What hinders you from turning Christians?" They replied, "The truth of our religion." He represented to them the danger they incurred by displeasing Jesus Christ. Raphia replied "that it would one day be determined which party was rejected and which in the favour of God." Heraclius told them that he had been informed that their Khalifa used to wear very mean apparel although he had gained enough from the Christians to afford himself a better dress and asked what should hinder him from going like other princes. Raphia said, "the consideration of the other world and the fear of God hindered him." The Emperor asked them, "What sort of a palace your Khalifa has?" They said that it was made of mud.

"And who," said the Emperor, "are his attendants?"

"The needy and the poor."

"What tapestry does he sit upon?"

"Justice and uprightness."

"And what is his throne?"

"Abstinence and knowledge."

"And what is his treasure?"

"Trust in God."

"And who are his guard?"

"The stoutest of Unitarians."

They added :—

"Dost thou not know O King that several have said unto him, O Omar, lo! thou possessest the treasures of Cæsars and kings, and great men are subdued unto thee, now therefore why puttest thou not on rich garments? He said unto them, "Ye seek the outward world but I seek the favour of Him that is Lord both of this world and that to come."

It should be interesting to the Labourites and Socialists of England to-day to read the following words of Professor Ockley which he inserts after translating the above dialogue in his history of the Saracens. He says :—

"To the other questions proposed by the Emperor, they answered in a cant so very much like what our ears have for some late years been used to that were it not for the difference of language, we might justly have suspected them to have been nearer neighbours."

Musalmans also can perhaps appreciate the remark as a compliment to their modernity.

Historians write that Heraclius once sent Omar a costly jewel the value of which was above the estimation of the inhabitants of the barren country of Arabia. The Musalmans would have persuaded Omar to have kept that priceless jewel for his own use, but he said he could not keep that as it belonged to the public. So the jewel was sold and its price put into the public Treasury of which the Khalifa was only the Steward and from which he could draw only in a way that it might do most service to the public.

Omar, whom Mr. J. Pool has admitted to be "truly a great and good man, of whom any country and creed might be proud," invented the system of making nocturnal visits to people's congregations in order to be in close touch with them. It is said that one night he found a woman complaining that while Omar was enjoying himself with his wife and children her husband was away for a long time from his house waging his country's war. The Khalifa next day sent for the woman's husband and issued an order that no longer a husband be separated from his wife for more than six months continuously.

On another occasion Omar heard an old milk-woman asking her daughter to mix water with the milk. The daughter, who

was imbued with the spirit of the age of honesty and straightforwardness, refused, upon which her mother remarked, "At this time neither the Amir-ul-mominin is here nor his men. Why dost thou fear then?" She replied, "I fear Amir-ul-mominin's presence as much as his absence and would not do anything in his absence which I should not have done in his presence." The socialist leader on hearing these words came forward and proposed an alliance between the girl and his own son inspite of the social difference between the two. The marriage between Amir-ul-mominin's son and the milk-woman's daughter was duly celebrated, and it was their descendant who gave birth to the renowned Umar bin Abdul Aziz—who, when he ascended the throne, gave away to the public treasury all the wealth he had possessed and took out of it only two *dirams* per day for himself and his family.

On yet another occasion Omar heard an old destitute woman crying, "May God take Omar to task in whose Khilafat I am helpless and starving and who does not take sufficient care of the people in his charge so as to relieve every sufferer of his or her trouble or want." Omar was grieved when he heard this and immediately came back to Bait-ul-mal and took all the eatables he could carry on his shoulders to the woman. She gratefully thanked him for his kindness and said, "O stranger whom I know not, thou art more fit for the Khilafat, than Omar is."

One day Omar was seen searching in the hot weather for a camel which was public property and had been lost. The people asked him to leave the search to other persons as that was a work beneath the "dignity" of Amir-ul-mominin. Omar replied, "I am in-charge of the public property and it is I who am accountable for it, therefore I cannot entrust the search of this lost camel to any other person."

Omar's socialistic genious utilised the annual pilgrimage to Mecca for a political and administrative purpose. He called all the "Governors" of different provinces to come to pilgrimage, at a time when thousands of men from those very provinces came and he made them face the complaints of the "governed" in his presence. Annual pilgrimages were thus made days of reckoning for the "rulers" and the people freely censured those of them who deserved it. Those whom people did not like were replaced by others more popular.

The following incidents related in Rauzat-ul-safa and translated by Major Price show how scrupulous the leading Muslim

Socialists were in safeguarding the interests of the public in regard to the money and property under their charge as against the private interests of even their own nearest and dearest relations. Aukil, the brother of Ali, took an opportunity of complaining to his brother, the then 'Khalifa, of the slenderness of his means for the support of a numerous family, and requested him to make some trifling addition to his pension from the public treasury. This Ali refused to do because of that incorruptible integrity with which he applied the resources entrusted by the public to his discretion, saying, that he had already assigned him the portion to which he was entitled, and that it was not in his power, however he might be disposed, to give him any part of that which was the property of others. But on Aukil continuing to urge the necessity by which he was impelled to solicit relief, the Khalifa affected to acquiesce and desired that since there appeared to be no alternative, he would attend on him that night, when they would break into the house of a certain wealthy neighbour and find an ample supply for all his wants. Aukil demanded with a mixture of surprise and indignation, if he could seriously propose to relieve him by so gross a violation of the laws of society. "On the great and solemn day of account," replied Ali, "how much easier shall I acquit myself against the accusation of a solitary individual, than against the united cry of the whole community of Islam, individually possessed of an equal claim in that property which thou hast endeavoured to persuade me to divert to private purposes?" Aukil unsatisfied by his noble brother's strict impartiality deserted him for a time and joined the rank of his less scrupulous rival Moawiah thus greatly strengthening the latter's position. But even this desertion on the part of his own brother did not induce Ali to shew any leniency in applying his Socialistic principles.

On another occasion when informed that his kinsman, Abdulla Abbas, had appropriated part of the public treasure of Basrah, Ali, though he could ill afford to lose on that precarious occasion the sympathy or help of any of his friends and relations, wrote at once to Abdulla Abbas to assure him that if he had presumed in any instance to lay his hands on that sacred deposit beyond what was strictly warranted by the law, he might expect the utmost punishment. When the accounts were accordingly subjected to the severest scrutiny but no embezzlement was found, Abdulla considered himself so deeply injured, that he immediately relinquished his charge and withdrew to Mecca, desiring it to be

understood that he had never coveted authority, much less was the Government of Basrah of such importance to him that he should continue to hold it under such circumstances of degradation.

The history of Islam would have been far more brilliant if Ali, a man of spotless character, of noblest principles and purest thought, had been spared the assassin's dagger and given a free hand to conduct the government of Musalmans on truly Socialistic lines. It was a Socialist who killed him and it was the cause of Socialism in Islam that was shattered by that blow. After Ali's death the form of socialistic government was changed but Muhammad had so profusely imbued Musalmans with socialism that its spirit lingered tenaciously even after that formal change. The following story translated by professor Ockley from authentic Arabic sources relating the removal of Khalid, the sword of God, from the command of the Muslim army is also instructive reading. He writes : —

" Omar liked Abu Obeidah for his piety, but had no opinion at all of Khalid. One day he was speaking to the people from the pulpit (as it was usual for Caliphs then to talk about what concerned the public in a very familiar manner) he mentioned the taking away of Khalid's commission, and conferring that charge upon Abu Obeidah. A young man who was present, took the freedom of telling him, that he wondered he would remove such a person, as Khalid had been the instrument of so good success to Musalmans, and that when Abu Bakr was moved by some about Khalid to depose him, his answer was :— 'That he could not lay aside nor sheath that sword, which God had drawn for the assistance of the true religion,' and withal told Omar that if he did, he must answer it to God. Omar made but very little answer, but came down from the pulpit, and considered of it that night. Then next day he came again, and told them that since the care and charge of the Musalmans was committed to him, he thought himself obliged to take the best care of them he could, as one that must give an account, and for that reason was resolved to dispose of places of trust to such as deserved them, and not to such as did not : that he would give the command of the army to Abu Obeidah, whom he knew to be a man of a tender and gentle disposition, and one that would be kind to the Musalmans : that he did not approve of Khalid, because he was prodigal and extravagant." The author further adds that " they all wept when they heard of Abu Bakar's death. Khalid swore that though there was nothing upon earth dearer to him than Abu Bakr, nor had he greater aversion to any man than to Omar yet since Abu Bakr was dead and had appointed Omar his successor, he was very willing to submit to God and to Omar."

The qualifications of Muhammad's followers given in the contemporary records of the *Quran* are the following :—

Happy now the believers, who humble themselves in their prayer, and who keep aloof from vain words, and who are lovers of charitable deeds, and who restrain their appetites, (save with their wives, or those whom their right hands

possess : then they shall be free from blame : but they whose desires reach further than this are transgressors : and who tend well their trust and their convenants, and who keep themselves strictly to their prayers. These shall be the heritors, who shall inherit paradise, to abide therein for ever.

[Sura XXIII.]

And the servants of God of Mercy are they who walk upon the earth softly ; and when the ignorant address them, they reply, "Peace !" They that pass the night in the worship of their Lord prostrate and standing, and that say, 'O our Lord, turn away from us the torment of Hell for its torment is endless : it is indeed an ill abode and resting place'! Those who when they spend are neither lavish nor niggard, but keep the mean :—Those who call no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause and who commit not fornication (for he who doth this shall receive punishment.)

[Sura XXV.]

Who fulfil their pledge to God, and break not their compact. And who join together what God hath bidden to be joined, and who fear their Lord, and dread an ill reckoning ; And who, from desire to see the face of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them, and turn aside evil by good : for them is the recompense of that abode, gardens of Eden—into which they shall enter together with the just of their fathers and their wives and their descendants : and the angels shall go in unto them at every portal saying : "Peace be with you because ye have endured all things"! Charming the recompense of their abode.

[Sura XIII.]

Only a brief study of the above qualifications and characters of Muhammad's disciples and followers will be enough to convince one that Muhammad had formed a splendid material for socialism and that once the material was ready and the individuals were taught their duty towards one another, it could not, and did not, take long to erect the whole edifice of Socialism. The mathametical result of elevating the morality of individuals and ennobling their character was Socialism.

## Chapter V.—INSTANCES OF ISLAMIC SOCIALISM.

### (1) A Melancholy Example of Early Muslim Socialism.

In the history of Islam there is an unfortunate incident which has caused great bitterness of feeling between the two well-known sects (Shiahs and Sunnis) of Islam but which illustrates in a very vivid manner the extent of Socialism in Islam. Muhammad had a garden called the garden of *Fidak*. After his death his own beloved and only surviving daughter Fatima—the pride of all that is best in womanhood—claimed it as her property by right of descent, but the president of the Commonwealth, though her devoted servant and that of her father, contested her right on the ground that Muhammad had no personal or private property and that all he had left must become public property. So the garden became public property much to the grief aud personal loss of the descendants of the Prophet.

Imagine the great reverence, and self-sacrificing devotion which Muhammad's Musalman contemporaries felt for him; imagine also the personal characters, most loveable and sublime—of his beloved daughter and his disciple, cousin and son-in-law, Ali, then think of the history of the *Fidak* garden, and other similar incidents in which the interests of the Prophet's descendants and his nation clashed; and it becomes impossible to avoid the conclusion that in coming to his decisions as he did, the Musalman ruler of the time must have had extremely painful struggles between his personal inclinations on the one hand and the spirit of socialism as imbued by Muhammad on the other. History records that it was invariably Socialism that triumphed asserting itself as an all-subduing, all-conquering power, and Musalims may well doubt if there is anywhere a better recorded instance of the victory of socialistic principles than the early history of Islam.

### (2) Traces of Democratic Spirit in Muslim Autocracy.

Strange though it might appear, it is, however, a fact that even Muslim autocrats could not shake off altogether the democratic spirit of their religion and endeavoured instinctively to conquer Individualism and to act for the common good. Several Muslim sovereigns went round in disguise like the great Socialist Omar to find out the grievances of the poor, and made vows to abstain from luxuries until they had righted the wrong of their subjects. They endeavoured to govern the people for the good of the people, and

considered kingship as a sacred trust. Perhaps that great genius of our own times, Sultan Abdul Hamid Khan, II, stands alone among Muslim sovereigns for his great passion for absolutism and complete centralization of all authority and power into his own hand. Aurangzeb of India attempted to do so, but even he could not give up altogether those notions of fraternity and socialism which Islam inculcates. In his letters to his sons Aurangzeb has acquitted himself most creditably on that subject and declared sovereigns to be religiously bound in duty to serve humanity. He says that every ruler is responsible to God to secure the good of the people who are in his charge and that any deed of oppression which his officials and agents do is put down to his account by God.

The spirit of democracy and socialism had pervaded even the Muslim army. Khalid, the Hannibal or Napolean of Islam, of whom Professor Ockley writes that "he was the best general of the age he lived in," when commanding the Muslim army against the Grecians, was asked by an envoy of the opposing army whether he was the general of the Muslim army. His reply was :—"They look upon me as such so long as I continue in my duty towards God and the observance of what He ordered us through His Prophet Muhammad of blessed memory; otherwise I have no command or authority over them." Recent events in Persia and Turkey have distinctly shown the innate democratic spirit in Islam. That in both places democracy has triumphed although it had very adverse circumstances to contend with is a credit to the democratic genius of Musalmans.

The order of the ex-Sultan Abdul Hamid, who had exercised an absolute ruler over the whole Ottoman Empire for thirty-three years, to his body-guard officers, not to shed his people's blood on his behalf and to give up arms without resistance to the investing army is a striking instance of the sacrifice of self for the interests of the people and community which the religion of Islam inculcates to every Musalman howsoever habituated to absolutism and individualism he be.

Another recent striking example of that instinctive democratism can be found in the corpses of those valiant Muslim women who fought in the disguise of men with the army of Nationalists in Persia against the despotic Shah.

It would be a surprise to many to learn that during the times of absolute rule in Turkey all the factories in Constantinople—the glass factory, the cloth factory, the boot factory, the iron-works, etc., were owned and worked by the State, the wages of the labourers

were fixed and some of the factories were worked to give employment to youthful orphans and destitue unemployed. The great Harika cloth factory in which the majority of wage earners were females had comfortable residential quarters in addition.

### (3) The *Personnel* of the Muslim Citizen Army.

Men like Khalid and Zerar bin Azoor formed the *personnel* of the citizen-army of the Muslim nation and those anti-Socialists of to-day who doubt the efficiency of a "citizen-army" would do well to read a page from the history of the conquests of Egypt, Persia and the greater part of the Roman Empire by the citizen-army of Musalmans. Although the Muslim soldiers had not sufficient clothes for themselves and the majority of them had to fight without armour while their mercenary antagonists in the Christian as well as pagan armies were clad in coats of mail, helmets and breast-plates, their enthusiasm carried every thing before them. The conquests of Omar through his "citizen-army" have been unparalleled in history in their vigour, extent and rapidity. The army was like a torrent, or an avalanche, irresistible in its force.

The chief characteristic of the Muslim citizen-army was that each individual was selfless. This made them careless of their own lives for the sake of their brethren.

When Khalid had to resign his "commission" and Abu Obeidah took the whole charge of the army and the affairs of the Musalmans in Syria in his hand, he was afraid that Khalid would be disgusted at his removal but as personal aggression or greed for acquiring selfish reputation were not the guiding motives of Musalmans of those days the heroic Khalid made the contrary appear sufficiently in that great action performed at Dair Abil Kudus. He fought, as an ordinary soldier, as zealously and bravely for his religion and his State, as he used to when he was commander of the army. On one occasion, immediately after his removal from the command, when Abu Obeidah asked him if he would go to rescue his brother Musalmans in a dangerous country he swore that if Omar had given the command of the army to a child he would have obeyed his orders, and prepared at once for the perilous task. It must not be forgotten that Khalid was but one of the thousand others who were ready to sacrifice personal interests for those of the community. Even the soldiers were socialists and those of no mean order.

In the words of the late Archbishop of Dublin "not Khalid alone, but every Muslim warrior felt himself indeed to be the

'Sword of God.' Comparing what they now were with what they had been 'in those times of their ignorance,' when they worshipped dead idols, they felt that they had been brought into a new spiritual world, now at length had learned what was the glory and dignity of man, namely, to be the servant of the one God, maker and ruler of all, that such servants they were, whose office it was to proclaim his power, themselves submitting and compelling others to submit to His will. What a truth was here to have taken possession of a multitude of souls! No wonder that in the strength of this, innumerable tribes which had hitherto done little but bite and devour one another, were presently knit together into a nation, and the worshippers of a thousand discordant falsehoods into a society which bore some sort of similitude to a church."

### (4) Dignity of Labour among Muslims.

In Asia generally and to a certain extent even in Europe trade and certain other professions are considered to be somewhat beneath the dignity of men of high rank and good blood. Sometimes the fact of earning one's livelihood by the sweat of the brow is considered humiliating. Such notions sin greatly against the laws of Socialism and Islam has strongly denounced them and taught the dignity of labour and work.

The Quran's warning to Musalmans is :—

Those believers who sit at home free from trouble, and those who make valiant exertions in the cause of God with their substance and their persons, shall not be treated alike. God hath assigned to those who contend earnestly with their persons and with their substance, a rank above those who sit at home. Goodly promises hath He made to all. But God hath assigned to the strenuous a rich recompense above those who sit at home, in rank near Him and forgiveness, and mercy, God is indulgent, merciful."

[Sura IV.]

Some of the sayings of Muhammad run thus :—

"He who earns his living by some art or manual labour is the friend of God." ("*Al kasibo habeeh Allah.*")

"Whoso is able and fit and doth not work for himself or for others God is not gracious to him."

"Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case God guardeth your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffereth and you return disappointed; and if they give, it is worse than that; for it layeth you under obligation."

"God is gracious to him that earneth his living by his own labour, and not by begging."

" He who neither worketh for himself nor for others, will not receive that reward of God."

The autocratic and all supreme Aurangzeb, Emperor of India, used to write the holy *Quran* with his own hand and sell it in order to comply with the above injunctions of Islam.

It is related that during the Khilafat of Ali bin Abi Talib, who though of the noblest family in Arabia, was one of the greatest socialists of his age, a foreign sovereign sent a spy to find out the ways and manners of the then advancing Arabs. The spy on reaching Medina enquired about the king's palace, and on being directed to Ali's mud hut he was greatly astounded. He then wanted to know how and where to see the Khalifa. The ladies of the house sent one of their male relations to lead the man to the place where the great Khalifa, who held sway over a large empire, was doing his day's work. It was the garden of a Jew where Ali was found watering the plants from the water-can which he carried on his own shoulder, and it took some time for the thunder-struck spy to believe that the man who weilded greater power than even the Emperor of Rome, was toiling before him in order to earn his living.

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## Chapter VI.—MUSLIM IMPERIALISM.

### (1) The Superiority of Muslim Empire-building.

WHEN Muhammad was called upon to lay down a model for the Government of his country, the system he invented was on extreme Socialistic lines and being a thoroughly practical man he put his system into practice at once. That system, however, reached its fullest development under the master hand of Omar who, in the words of Mr. Gilman, "had entered upon office as ruler of Arabia only, but closed his career as master also of Egypt, Palestine, Irak, Mesopotamia and Persia."

Omar, who received the proud title of Faruk Azam (the great discriminator between truth and falsehood) when he severed the head of a Musalman, who, in a dispute with an Isralite, had refused to abide by law, was by his very qualifications which in the words of Major David Price "were sufficient to have exalted him in any rank of society" the fittest person to develop a State on truly Socialistic lines.

"The character assigned to him," continues the same writer, "even by the historians of an adverse party, may in some respects justify us in considering the second successor of Muhammad among those princes who, by an impartial distribution of justice, a rigid and prudent economy, and an inflexible integrity in the application of the resources of the State, have added substantial glory to the deceitful splendours which have been too frequently known to decorate the insignia of royal authority."

On the foundations laid by Muhammad, Omar built a magnificent Empire. He was the first Empire builder on democratic and Socialistic lines and if those modern "Empire-builders" who ignorantly declare racial and colour prejudice to be a mystery of nature and unobliterable even by education and adaptation had taken a lesson from that genius of more than thirteen centuries ago they might have succeeded in achieving better results.

The South African Union is supposed to be the latest triumph of the genius of the European Empire-builders who seem to be quite proud of their work; yet in shape, symmetry and design the work of these modern masons is as inferior to that of the old as recent architectural productions are to the Taj Mahal of Agra. In the *white* building of the Taj *coloured* pieces of lapis-lazuli have been so artistically set that they exquisitely enhance the beauty of the whole structure. Modern Empire-builders, on the other hand,

have banished valuable coloured materials from their buildings because it is beyond their genius to harmoniously blend them!

Omar's Empire though constituted by people of divergent interests, of different colour, culture and race, was homogeneous so far as the rights and privileges of the people were concerned. Every individual without exception had equal right of citizenship in any part of the Empire and the "conquered" had as much interest in the well-being and good administration of the Empire as the "conquerors."

Omar was an Imperialist—but his Imperialism was founded on Socialism and it was far broader than that farcical, narrow and egotistic Imperialism of the 20th century. Omar was Liberal—but his liberalism was blended with socialism and was more marvellous than the present day pseudo-liberalism which accepts different sets of rules for the government of different parts of the same Empire, which changes its established principles when it has to deal with Easterns, refusing them even that equality which is the birth right of every man and those popular institutions which are the only preventives against oppression and injustice.

The Muslim Empire-builders were such great adepts in their art that every material which came into their hands whether, black or white, rough or smooth, coarse or polished, was made to embellish the magnificence or to strengthen the foundations of the building. Every citizen of the Muslim Empire was not only loyal to his empire but was enthusiastic over its glory and triumph. The secret of the great successes of the Arabs as told by an old counsellor of the Emperor Heraclius was in the perfection of the Muslim institutions and of their religion by which they became a solid nation restrained from evil, and stimulated to the performance of every virtue and from which they derived those irresistible energies which, as men and soldiers, gave them a decided superiority over all that was employed against them. (Rauzat-us-safa).

In these days of constitutions with "colour bars" it might not be irrevalent to turn to a page of Muslim history on the subject.

Ibn Khallikan relates that when Ibrahim, a brother of Harun Rashid and the son of a negress, who had proclaimed himself Khalifa at Bagdad, was forgiven by Al-Mamun and went to see Al-Mamun, the latter questioned him "Is it thou who art the Negro Khalifa?" Ibrahim replied "Commander of the faithful, I am he whom thou hast deigned pardon and it has been said by the slave of Banul-Hashas:—"When men extol their worth the slave of the

family of Hashas can supply by his verses the defect of birth and fortune. Though I be a slave, my soul, through its noble nature, is free; though my body be dark, my mind is fair." To this Al-Mamun replied, "Uncle, a jest of mine has put you in a serious mood. Blackness of skin cannot degrade an ingenious mind, or lessen the worth of the scholar and the wit. Let darkness claim the colour of your body: I claim as mine your fair and candid soul."

Oelsner says of Musalmans :—

Admitting no privilege, no caste, their legislation produced two grand results,—that of freeing the soil from factitious burdens imposed by barbarian laws, and of assuring to indviduals perfect equality of rights."

According to that revered writer, the late Mr. Bosworth Smith.

"As regards the individual, it is admitted on all hands that Islam gives to its new Negro converts an energy, a dignity, a self-reliance and a self-respect which is all too rarely found in their pagan or their Christian fellow-countrymen."

Morgan gives quotations from the speech of a Moor protesting against the persecution of the feindish inquisition and showing the spirit of Socialism and toleration in his religion. He said :—

"You can never produce among us any blood-thirsty formal tribunal on account of different provision in points of faith, that anywise approaches your execrable Inquisition. Our arms, it is true, are ever open to receive all who are disposed to embrace our religion, but we are not allowed by our sacred *Quran* to tyranize over consciene. Our proselytes have all imaginable encouragement and have no sooner professed God's unity and his Apostles' mission than they become one of us, without reserve, taking to wife our daughters, and being employed in posts of trust, honour and profit."

In fact it seems that racial and colour prejudice and intolerance is ingrained in the very nature of Europeans, that Christianity has failed to eradicate it, and that it can only be removed by the Islamisation of Europe. It is the followers of that blessed Prophet of Nazareth who made it the mission of his life to raise the fallen, to love the despised and to destory all distinction between Jew and gentile—the followers of the Prophet who sacrificed himself for the sins of others, who make the most invidious distinctions between coloured and discoloured, making unbrotherly laws and refusing to accept the natural equality of man. Even the great Statesmen of the West seem to have failed to profit not only by the lessons of the Muslim Empire-builders but also of their own Teacher—their own Master. Not so did the Musalmans—not so did the great Omar. The Empire he built up was on ideal communistic lines. Every individual supported the other in the

discharge of his citizen duties, tribes coalesced into nations and nations into Empires. And Omar was not the only Muslim ruler who observed perfect toleration of colour or race. Muslims of later times also observed it. The great Akbar of India is well-known for his toleration, and a Brahman Hindu—the greatest orator of India—Mr. Surendra Nath Bannerjea, has recently said, "It is worthy of note that under Mahomedan rule, race or religion was no barrier to employment in the highest offices of the State while the contemptuous treatment of Indians by Europens and the hostile attitude of a powerful section of Anglo-Indian press are matters of public notoriety."

In India and Spain the Muslim art of Empire-building was carried to perfection. The Muslim conquerors of India although differing from the people they conquered in race, religion, language, customs, and even in physical appearance, mixed themselves up with the people of the land in a way that the latter forgot that the former were aliens—that they were not even of the same stock as are the present rulers and the Hindus. How cleverly, unpretentiously and statesmanlikely the Muslim invaders identified themselves with the children of the soil was marvellous Imperialism. The Musalmans raised the people of the country to a high plank of civilization and culture but they did this neither arrogantly nor forcedly. They themselves adopted several Hindu customs and ideas to help and encourage the assimilation by the Hindus of the civilization and culture of those whom they had at first shunned as *malicksh*—untouchable aliens. Before the advent of Muslims, India was divided and torn, the Indian people were exclusive and caste-ridden. But the Musalmans changed India into an extensive Empire and without interfering in the least with the religious or social susceptibilities and scruples of the people turned them into one nation. The caste system remained, the social exclusiveness remained and the religious difference remained, yet the people became one. The Muslim Arabs and Turks call their own co-religionists who go from India *Hindi* (Indians) to this day. Every credit is due to Musalmans for bringing into existence for the first time in the six-thousand-year-old history of India an Indian nation through their masterful Imperialism and those British statesmen who, when asked for representative and constitutional institutions, bluntly declare India to be a heterogenous country inhabited by peoples with irreconcilable and divergent interests and separatist ideals, should be ashamed of having wrecked the Muslim Imperialistic achievement. The Moghuls united inimical peoples into one

nation while now even those races that were once coalescing are being pulled apart from each other.

As to the Muslim Empire in Spain under the sovereignty of Abdul Rahman, the great French writer—Renan, in his book *Averroes etl' averroisme* says :—

"A taste for science and all beautiful things had been established in the 10th century after Christ, in this privileged corner of the World, a toleration of which our modern times would hardly be able to furnish another example. Christians, Jews, Musalmans spoke the same language, chanted the same songs and shared in the same literary and scientific studies. All the barriers which separate men had fallen, all worked with one accord for the progress of a common civilisation. The mosques of Cordova, where scholars were counted by thousands, became the active centres of scientific and philosophical studies."

Dr. Nishi Kanta Chattopadhaya adds :—

"A civilisation, therefore, of a very high order in all branches of human thought and activity now began to flourish in Cordova—the capital of Andalusia, such as has seldom been witnessed before or since in the history of the world."

Stanley Lane Poole more expressly says :—

"For nearly eight centuries under her Muhammadan Rulers, Spain set to all Europe a shining example of a civilized and enlightened state. Her fertile provinces, rendered doubly prolific by the industry and engineering skill of her conquerors, bore fruit a hundredfold. Cities innumerable sprang up in the rich valleys of the Gaudelquiver and the Gaudiana, whose names, and names only, still commemorate the vanished glories of their past. Literature and science prospered as they then prospered nowhere else in Europe. Students flocked from France, Germany and England to drink from the fountains of learning which flowed only in cities of the Moors. The Surgeons and Doctors of Andalusia were in the van of science, women were encouraged to devote themselves to serious study, and the lady Doctor was not unknown among the people of Cordvoa. Mathematics, Astronomy and Botany, History, Philosophy and Jurisprudence were to be mastered in Spain and Spain alone. The practical work of the field, the scientific methods of irrigation, the acts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the masonic trowel, were brought to perfection by the Moors. In the practice of war, no less than in arts of peace, they long stood supreme."

The same author sums up the whole description in these exhaustive words :—

"Whatsoever makes a Kingdom great and prosperous, whatsoever tends to refinement and civilization was found in Muslim Spain."

## (2) Socialistic Constitution of the Early Muslim Empire.

As soon as the Arabian peninsula came into the hands of Musalmans, all despots of the country were swept away by the

hurricane of democracy, and the same was done when the Muslim Empire extended under Omar who boldly declared, "if any one should ever swear fealty to another without the consent of the rest of the Musalmans both he that took the Government upon him, and he that swore to him, ought to be put to death." (Abulpharagus.) All Musalmans were given equal rights and privileges and each had the responsibility of protecting and helping his weaker and destitute countrymen. A system of free education was introduced. Students were given residential quarters where food and clothing were also supplied to them. All land acquired became public property. Individuals got support and help from the State. The surviving children, widows and relations of those who died in the service of the nation were supported by the State. Whatever was to be done in the way of Government was done after consultation in large and representative meetings and the opinion of the majority prevailed. There were occasions, which have been referred to in the *Quran* itself, when the opinion of a powerful minority, though wise and weighty, was rejected on the score of that principle. Muhammad, Abu Bakr, Omar, Osman and Ali were successively presidents of the Commonwealth, but they had no power of veto. It was during his presidentship that Omar was severely taken to task by an old Arab woman and the great Khalifa had to correct his mistake. A kind of cabinet composed of men who enjoyed the fullest confidence of the people was formed but the members had no particular portfolios. There was not much legislation required as the law laid down in the *Quran* was complete in itself and applicable alike to the rich and the poor, the prince and the peasant. Every individual was responsible to one and the same Almighty, Omnipresent and Omniscient God. Women were also given suffrage and ladies like Aisha were freely consulted in the matters of State, Law, and Sociology.

Freedom of conscience was granted to all. Musalmans had to pay as much, if not more, for the maintenance of order and good Government of the country as non-Muslims. The heavy responsibility of defending the rights of citizenship was put upon Musalmans who had to fight and risk their lives to protect their country and the non-Muslims under their protection from outside invasion. There was a public Treasury, the property of all, which supplied the requirements of administration and also went to the assistance of the deserving poor. No high salary was offered by the State to any body, only a mere subsistence allowance was granted to the President, 'Caliph,' and to those who devoted themselves

entirely to the service of the State. There was no officialdom at all. People served their country and their brothers not for any remuneration in this world. They worked simply for the good of Society. Omar repeatedly said to his fellow countrymen that he could remain at their head only so long as they had full confidence in him. No police force was required to detect crime or to keep order. When Abu Obeidah informed Omar that Musalmans had learned to drink wine in Syria, Omar, according to the usual practice, went to the mosque and put the letter of Abu Obeidah before the public. Ali, who was the right hand man of Omar, proposed "that whoever drank wine should have four score stripes upon the soles of his feet." The proposal was accepted and Omar sent word to Abu Obeidah to deal with the transgressers accordingly. Abu Obeidah published the message and desired his men, that if any of them was conscious of having been guilty of this fault, he should, as a testimony of the sincerity of repentance, offer himself to undergo this penance of his own accord Upon this a great many came in, and submitted to the punishment voluntarily having no accuser but their own conscience. In Madina Omar's own son underwent the same punishment with his father's own hand and succumbed to that punishment after a few months.

Omer was the first administrator to evolve the land revenue system which Akbar adopted with some elaboration and which is in vogue in India to this day with a few unfavourable modifications.

Omar had all the land surveyed, valued and taxed on Socialistic principles. The Persian system of land-lordism was changed and land more evenly divided.

The spirit of Socialism was so ripe under Omar that when the Arabs conquered Persia and found in the treasury of the Khusrous the celebrated carpet 'Bharistan', which was made of gold and wrought in jewels of every species and of the highest value, they cut it up in pieces and divided it. (Habib-us-seer).

During his own life Muhammad had instituted a system of old age pensions. From the *Bait-ul-mal*, "Public Treasury," pensions were granted to widows, orphans and such old persons as could not earn their own living.

During his Khilafat, Omar organised a Diwan or department of the Exchequer assigning in regular gradation from the individuals of the Prophet's family down to ordinary man and women—not excepting slaves, an established pension from the

public treasury, recording them by name in an authentic register preserved for the purpose. As the greater part of the income of the treasury depended upon successful war the system of giving pensions perpetuated the military spirit and united the whole population by interesting all in national conquests. (Habib-us-seer).

Socialists of our age might be particularly interested in learning that Omar fixed an allowance for all children after they had passed the period of suckling till they reached the age of maturity. After sometime this advanced Socialism was still further improved and Maulana Shibli in his excellent biography of the great Omar has related an interesting story relating to it

He writes that once a number of merchants came to Mecca and stayed outside the town in tents. Omar said to Abdul Rahman bin Auf that the people must be fatigued, and so they should better go and keep watch for them. He agreed and both went incognito in the night. While going their rounds they heard a child cry bitterly and Omar went to the tent and asked the child's mother what was ailing the child. She made some excuse but the Khalifa heard the child's cry in his subsequent rounds also and was ultimately told that because Omar had fixed the period of giving allowances to children to begin after they had left suckling, she had made her child leave suckling prematurely and that was the reason why the child was crying. Omar was greatly pained when he heard this and censured himself for having innocently caused many a child suffering and trouble. He proclaimed immediately afterwards that the allowances to children shall begin from the moment they were born.

The Governors when given charge of any Province, had to sign an agreement to the following effect:—1st, that they would not keep a gatekeeper to interfere with the free access of the people. 2nd, that they would devote the whole of their time to the service of God and His people. 3rd, that they would not travel in any conveyance. 4th, that they would not take anything from the Public Treasury for themselves or for their children but would earn their living by some manual work. If, however, through old age or illness they were unable to work they might take from one diram to three dirams after obtaining the permission of the people. 5th, that they should always do evenhanded justice and should not be influenced by the claims of friendship or relationship.

It will be clear from above instances that the State formed by Muhammad and Omar was an Ideal State. Each individual was a unit of the State and personally interested in its good working. There was no "ruling class" in fact, no class at all. Every individual was a servant of the State and had to do some work to earn his living. The State provided for not only those who worked directly for her but also for those who could not work on account of some physical disability. Not only each male member of the nation was a soldier of the State but every individual, whether a male or a female, was given a ruling authority and put under a responsiblity of his or her own. Every one of them was a "Shepherd" and every one of them was accountable to God for the use or abuse of that authority and responsibility as Muhammad has beautifully said :—

"Every one of you is a Shepherd and every one of you will have to give an account. Every *Imam* (the king, or Pontiff) is a Shepherd, and he will have to give an account, every man is a Shepherd of his family and he will have to give an account, every woman is a Shepherdess of the household and will have to give an account, every servant is a Shepherd of his master's things and will have to give an account. So all of you are Shepherds and all of you will have to give an account."

(3) CRITICISM OF MUSLIM SOCIALISM AND POLITICAL IDEALS.

Professor Theodor Noldeke, who obviously has anti-Socialistic notions, has made the following remarks on Omar's Socialistic government :—

"Omar organised a complete military religious commonwealth. The Arabs, the people of God, became a nation of warriors and rulers. The precepts of the religion were strictly maintained, the Caliph lived as simply as the meanest subjects. But the enormous booty and the taxes levied on the vanquished supplied the means of giving adequate pay to every Arab. This pay, the amount of which was graduated according to a definite scale, and in which women and children also participated, was raised as the revenues increased. For the leading principle was that everything won from enemies and subjects belonged to Muslims collectively, and therefore all that remained over after payment of common expense had to be divided. But in the conquered territories the Arabs were not allowed to hold landed property, they were only to set Camps."

"It was bad for Islam," says our anti-Muslim writer, "but good for the world that this military Communist Constitution did not last long," and his anti-Socialist spirit makes him say further on, as do his compatriots—the modern enemies of Socialism :—

"It was contrary to human nature and, besides, the receipts did not permanently continue to come in on such a scale as afforded adequate pay to every

one. The principle also that new converts of foreign nationality must be placed on a level with the Arabs, was not yet capable of being fully carried out; the aristocratic feeling of the Arabs long stood out against making a reality of that equality among its professors which Islam demanded."

The remarks of two Muslim rationalists, Rt. Hon. Syed Amir Ali and Syed Haider Riza on the political and social innovations of Islam are worth quoting.

Syed Amir Ali says :—

"Politically, Islam conferred more benefits on mankind in the few years which its founder spent at Medina, than centuries of vague theorising by the followers of the Portico or the Academy, or by the hangers-on in the anterooms of the Juris-consults of Rome. It gave a code to the people and a constitution to the State enforced by the sanctions of religion. It limited taxation, it made men equal in the eye of the law, it consecrated the principle of self-government. It established a control over the sovereign power by rendering the executive authority subordinate to the law—as based upon religious sanction of the condition of the Muslims under the first four Caliphs brings to light a popular government based on a definite code, and administered by elected chiefs with limited powers. The Chiefs of State were controlled by public opinion and were open to the censures of their meanest subjects. Osman was obliged to render every day an account of the public money, and Ali appeared before the ordinary tribunals of the justice as accuser of a Christian thief. The decisions of the judges were supreme and the early Caliphs could not assume the power as latter usurpers did of pardoning those whom the regular tribunals had condemned. The law was the same for the rich and the poor, for the man in power as for the labourer in the field."

Under the heading of "the political Ideals of Islam" Syed Haider Riza writes in the *Young Muslim* of London to the following effect :—

"The Musalmans came as conquerors of the Hindus, but, unlike the British, they adopted the conquered country as their own, and became thoroughly identified with the rest of the people in all except their religious life. Though originally a product, essentially, of the Semitic race-consciousness and Semitic culture, Islam in its progress through the centuries as a missionary religion, and as a conquering and civilizing world-power in the earlier part of its histories, has expanded through contact with, and assimilation of, many world cultures.....

To this social democracy of the Arab, Islam added what may be called a religious democracy unknown to any other dominant faiths of the world. No other religion has inculcated and practised to such an extent the ideal of human brotherhood as Islam has done. It has no caste, based either upon birth as among the Hindus or upon rank and wealth as among the present-day Christian nations of the West. It has no priesthood enjoying special privileges and standing apart from the laity. The priests of Islam, if priests they may be called, are only teachers of the

faith and leaders of the congregation of the faithful in their devotional exercises. Like the spirit of Hinduism, the spirit of Islam also has had throughout its history an overwhelming God-consciousness only in its philosophic interpretation and practical application. The Hindu realized the perpetual presence of the Divine as the Self. The Musalmans realized the same presence as an ever-active Providence. In the one the emphasis was on the *being*, in the other on *doing*, but both have always been moved, in every department of their life, by this common intense religious instinct. And it was on account of its intense and overwhelming piety that Islam, when it came to India as a great and conquering political authority, was able to influence to such a large extent the religious life and thought of the people, and call into being great religious upheavals, that in many ways almost revolutionised the religious and social life of the people of the country. Islam gave us new laws, new systems of administration, new ideals of the State, and created a community of political and economic interests among the different peoples and provinces of the Indian Continent, which formed the basis of a larger conception of nationality than what India had before. The Musalmans were, before the British, empire-builders and nation-builders in India.

Indeed, neither the religious nor the political ideals of Islam have been so narrow and sectarian as ignorant and interested Christian writers have frequently painted them to be. What seems to have been an intolerant hostility towards rival cults and faiths in the early life of Islam, was only a necessity imposed upon it by the universal instinct of self-preservation. And when occasion demanded it, the same instinct of self-preservation, the dominating instinct in all evolution, whether biological or sociological—made Islam as tolerant of other people's faiths and as respectful to their rights and liberties as any religious or political authority has ever known to be. The founder of Islam did not mean that unity of faith should always be an essential factor in the Islamic Commonwealth. Indeed, he started his own State-organisation in Medina really after the ideal of a composite nationhood.

As soon as the nucleus of the Muslim Commonwealth was formed at Medina, Muhammad granted the Jews of that place a charter guaranteeing all civil rights and perfect freedom in the observances of their religion. Hitherto, the prophet had appeared only in the light of a preachor, but now—" In his conception of the relative rights of individuals and nations, he stands forth as the mastermind, not only of his own age but of all ages."

When Islam came as a conquering political power to India, the form of its State-organisation was, no doubt, apparently despotic, but the earlier forms of political government as well as the spirit of Muslim politics, had both been essentially democratic.

The ideal of composite nationhood enunciated by Muhammad in his first charter given at Medina, was sought to be realised by more than one Muhammadan ruler in India. Indeed, they could not possibly have been great empire-builders without more or less accepting this ideal as a fundamental principle in their government, among a people from whom they differed in religion and social economy. Akbar's strength and statesmanship were both due to his thorough grasp of this ideal.

## Chapter VII.—RELIGION AND SOCIALISM.

DEMOCRACY is sometimes the result of intensified Individualism and Socialism is a development of Democracy. When an individual begins to think that he has as much right to live as any other individual, that no individual has any right to have any sort of special privileges or authority and that every individual has an absolute right to do anything he likes provided he does not encroach upon the rights of others, the Democratic spirit is attained and the Society formed of such self-conscious Individuals developes into Socialism. So Socialism and Democracy both begin from Individualism, but Individualism and Egoism are not very distant relations. They have a close blood affinity. If Individualism is altered in the very beginning into Egoism, no Society is formed, Egoism being destructive of Society. But if Democracy or Socialism is not guided or controlled by some superior power, it is likely to revert at the time of its very perfection to that disruptive basis—Egoism. Meanness, selfishness and even self-aggression follow and the result is disorder and anarchy.

To such of our brethren in Europe as are going to give Socialism another trial, a Pan-Islamist submits this warning that it is in human nature to worship the Ego and the best cure or preventive for the disease is religion. So Socialism and religion must be considered inseparable. Without religious control and guidance of the actions and aspirations of individuals, Socialism will always lead to class and communal wars and end in disaster.

Socialism can only be perfect when every individual lives not for himself as beasts and birds do, but for the Community or Society. This naturally involves a great deal of self-sacrifice on the part of individuals, and unless there is some great incentive for self-sacrifice, no human being, as no animal, can be expected to sacrifice one's own interests for the good of others or to help others without any hope of return or compensation.

A doctor, a lawyer, or an artist who has established his reputation and made his fortune by devoting all his personal energy and skill to his work will not be prepared to give away at the bidding of any other person or community his hard-earned fortune. In the same way, if the means of production are taken away from individuals, a ploughman or a craftsman will not take that

personal interest in his work which he takes when he applies himself to that work for his own direct benefit. In the keen struggle for existence which is raging in the European world of materialism it will be but idle to expect from individuals to allow their personal interests to be subordinated to those of the Society. Reason and materialism both tell man to live for self—to devote all his energy and all his ingenuity to be the "fittest" so as to survive his weaker fellow-beings in this world. It is only religion, it is only spirituality that can carry man to a higher plane and make him struggle for existence not in this physical and transitory world but in the World of Permanency and induce him to devote all the mental and moral force latent in him to make himself fit for that nobler existence.

Materialism teaches selfishness and egoism. One who has nothing beyond this worldly existence to look to, one whose only object in life is to secure for himself the most luxurious life possible, cannot tolerate any subordination of his interests and of his pleasures to any other person or body of persons.

Renan pertinently says :—

"Why, it will be said, take account of these chimeras? Let the future take care of itself, and have to do with the present. My answer is that nothing can be done without chimeras. Man needs in order that he may bring into play all his activity to place before himself an object capable of rousing his energies. What is the use of labouring for the future if the future is to be colourless and insignificant? Would it not be better to think of ease and pleasure in this life than to sacrifice himself for a void?"

Joseph Mazzini's words might carry more weight with the modern Socialist reformers and therefore they are quoted below. He says :—

"And I have seen, with deep sadness, the sons of the people, educated in materialism by those men, turn false to their mission and their future; false to their country and themselves, betrayed by some foolish, immoral hope of obtaining material happiness, through furthering the caprice or interest of a despotism.

"I have seen the working-men of France stand by, indifferent spectators of the *coup d'etat* of the 2nd December, because all the great social questions had dwindled in their minds into a question of material prosperity; and they foolishly believed that the promises, artfully made to them by him who had destroyed the liberty of their country, would be kept. Now they mourn their lost liberty, without having acquired even promised material well-being.

"No: without God, without the sense of a moral law, without morality, without a spirit of sacrifice, and by merely following after men who have neither faith, nor reverence for truth, nor holiness of life, nor aught to guide them but the vanity of their own systems—I repeat it, with deep conviction—you will

never succeed. You may achieve temporary benefits, but you will never realize the true Great Revolution, you and I alike desire—a revolution, not the offspring and illusion of irritated egotism, but of religious conviction. Your own improvement and that of others, this must be the supreme hope and aim of every social transformation.

"You cannot change the fate of man by merely embellishing his material dwelling. You will never induce the society to which you belong to substitute a system of Association for a system of salary and wages, unless you convince them that your association will result in improved production and collective prosperity. And you can only prove this by showing yourselves capable of founding and maintaining association through your own honesty, mutual goodwill, love of labour, and capactiy of self-sacrifice."

Of course such commandments as the following tend to rupture society.

"I came not to send peace but a sword. I am come to set a man at variance against his father, and a daughter against her mother." (Math., X, 34, 36.)

And slay everyman his brother, and everyman his neighbour (Ex. XXXII, 27.)

But the fact remains as Renan says :—

"Hence the history of religion is the true history of philosophy. The work most urgently wanted for the advancement of sciences of humanity would be, therefore, philosophical theory of religion. But how could we possibly get such a theory without erudition ? Islamism is certainly very well known by the students of Arabian literature ; there is no religion which offers fewer obstacles to enquiry, nevertheless in the ordinary books Islam is the object of the most absurd fables and of the most erroneous judgment."

To save misunderstanding it might be well to say at this place that by religious control is not meant the control put by any particular religion, nor by "religion" is meant that formalism which commonly but wrongly is understood to be the cardinal point of every religion by its particular followers.

By religion is meant that moralising factor which carries man above the narrow limits of materialism and egoism and gives him a pleasure in living not only for his own good but for that of the others. By religion is meant that inner force which separates what is animal and carnal in man from what there is godly and altruistic in him—which makes him feel the difference between the feelings of satisfaction when he has satiated his own hunger and the feelings of inward happiness when he has relieved the suffering of his fellow-being—nay that of even an animal, a bird or an ant. By religion is meant that power which restrains people from committing any crime or sin even in the darkest and loneliest place, concealed from society and individuals. By

religion is meant that impelling power which makes one do good to others without any expectation of return ; that strong sense of right and wrong which perfects morality. By religion is meant that relation which exists between the Creator and the created and which intuitively makes the created soar aloft in actions and aspirations to imitate the Creator in His All-Lofty Attributes and Power, as Maulana Rumi—the great Sufi poet, has said :—

*Khalk ma bar surate khud kard hak.*
*Wasf ma as wasf oo girad sabak.*

(God created us after His own Image and we take inspiration from His attributes for our ideals). By Religion is meant that discriminating intellect which demarcates the position of man in the economy of the world and makes him realize the responsibility that rests upon the shoulders of the Creator's Vicegerent on the earth and the relations that he should have with his fellow-being. To a scientist and naturalist there is but little difference between man and animal and according to that eminent Indian scientist, Professor Bose, even between man and plant so far as the responsiveness and vibration is concerned. The greatest materialist of the age, Haeckel, has declared material monism to be the rule in the creation, yet there is clearly a difference between man and other creatures ; there is an inexplicable, undefinable, yet plainly manifest consciousness in man which is distinctly his own, the teaching of that consciousness is Religion and it is that very consciousness which enables man to deal with other men with sympathy, magnanimity and love.

It is not any particular formalism that constitutes religion.

In the words of the *Quran* :—

"There is no piety in turning your faces towards the East or towards the West, but he is pious who believed in God and the Last day, the angels, the scriptures, and the Prophets, who for the love of God disburseth his wealth to his kindred and to the orphans and the needy and the way-farer and to those who ask for, and for the redemption of captives, who observeth prayer and giveth alms, and who is of those who are faithful to their engagements when they have covenanted, and who are patient in adversity and hardship and in times of trouble. These are they who are straight, these are they who are pious."

In the words of Muhammad religiousness is, "To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured."

In the words of Jesus Christ :—

" Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the weak, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of Heaven."

There is a vast difference indeed in the practice of the followers of different Teachers and there has been no Teacher known to the world who has been followed so closely in practice as Muhammad of blessed memory, but it is not the teachings of Muhammad alone that are Socialistic. The teachings of Jesus, *the son of man*, are so as well and the individual who acts up to the following advice would certainly be quite a worthy member of a Socialistic Society:— " Be ye all compassionate, loving as brethren, tender-hearted, humble minded : not rendering evil for evil, or reviling, but contrariwise blessing." (Saint Peter.)

The truth is, as Mr. S. H. Butler, holding a very responsible office in India for whom the writer of these pages has a great respect, once said, " after all, the great teachers of all religions are not very far apart in their great views of life and death and the life to come," and the sooner religious intolerance of every kind is muzzled the better it will be for humanity and society.

## Chapter VIII.—SOCIALISTIC GOVERNMENT.

### (1) The Difficulties of Socialism.

THE governing of a large state on Socialistic lines can never be safe unless the whole population of the country is prepared for it and even then the administration will not be easy.

It is obvious that in the Government of a country some persons must be given executive powers but those members of a Society who are given any power or authority not shared and possessed by each individual of the population, or those who are given any leading power in the administration of the country which is not common to all individuals, make an uneven gradation in the Society. Then, those people who through favourable chances and also through their personal and more arduous exertions or by means of their natural cleverness or ingenuity become millionaires, "corner" makers and trust "combiners" disturb the Social harmony. How can it be possible, under these circumstances, to govern a State under real Socialistic lines when it is practically impossible to govern a State through all its people and to keep human nature in such a rigid control as to make it impossible for any individual to go ahead of his other fellow men and members of the same Society in any walk of life or by any chance?

But to apply Socialism at an unripe stage of Society is sure to prove ruinous to the State. Instead of making people more free, Socialism will, in that case, prove more burdensome and oppressive to individual ambition, initiative and property. It might even have a deterrent effect on individual skill and genius and might lead to a deterioration of the race.

A State formed of uncivilized, immoral and unprincipled individuals full of deceit and covetousness, whether they be rich or poor, cannot be an Ideal State even though its Government be on Socialistic lines. In fact it would be more intolerable if the ruling and guiding power was put in a number of unworthy hands than it would be if it is in a few selected hands.

If it were meant to carry on the Government and to work Industries of a country by the whole people—*i.e.*, if it were intended to carry them on Socialistic principles, it would be more necessary to see that the population was on a high level of civilization morally and intellectually and had received better politi-

cal education than it would be when if it were meant to govern a State under a Monarchic, Aristocratic, Oligarchic or Democratic system.

Under a Monarchic system of Government it would be sufficient to see that the Royal family is up to the mark. Under the Aristrocratic and the Oligarchic systems it would be sufficient to see to the qualifications of a few, under the Democratic system the *calibre* of the majority will have to be looked after, but under the Socialistic system it should be incumbent to see that the whole State—the whole population—was at the highest water-mark in education, morality and intellect. The necessity of improving the individual character increases with the improvement in the system of administration.

When once the idea of extreme democracy gets abroad the individual who has not the franchise and who has no personal hand in framing the laws and the rules for the Government of the State and for the regulation of the Society, will certainly resent any obstruction put to his liberty or to the fullest enjoyment of his property and wealth, whether it be by a single person or a body of persons. Socialism will be as intolerable to him as autocracy itself.

It has been said that under certain stages of Society benevolent autocracy and despotism are better forms of Government than Democratic. In the same way this also can be said that the Government by an unprincipled society would be worse than by a noble natured individual. But fortunately the system of "personal rule" has been rejected, probably for ever now, by advanced Society and the days of despotism, even if it be benevolent, are gone. Neither Europe tolerates it, nor does Africa, nor Asia Only two forms of Government draw the attention of the people to-day—Democracy and Socialism.

Of these two, the Socialistic form of Government is undoubtedly the more advanced and in fact many Socialistic principles have already been unconsciously adopted by all the modern States. Socialism has dealt a death blow to the "divine rights" of kings and to the system of feudalism in land, and it has revolutionised Industry which is no longer an individual function but is carried on by the united effort of thousands of men. In every civilized country it has brought the cause of the poor to the forefront. It has already manifested itself in Municipalities, in co-operative Companies and in organized special Associations for particular objects. It has created fellow-feeling and equality. It has done

away with special rights and privileges of classes or races. In short; ethically and in principle, even the very limited Socialism that has been adopted has proved a boon to the modern world. But this cannot be said of that militant Propaganda which has been carried on, and is being carried on, by revolutionists and anarchists under the name of Socialism. They, instead of improving Society and uniting citizens more closely together, degrade Society and cause disruption. They advocate ex-propriation, forcible transfer of capital and class war. They want to kill private initiative, to control all means of production, to put a limit to individual incomes and property. All these reforms they desire to carry at the point of the bayonet—by militant revolution, by pulling down the palaces of one class, by robbing another of its capital and money, by depriving a third of the due reward of talents and genius. The result of such measures has been and will always be discontent, bloodshed and anarchy. It means only the transfer of power and wealth from one class to another—the oppressors of yesterday becoming the oppressed of to-day. Some social revolutionists inspite of their pretensions to patriotism also forget that every sudden revolution disturbs the organisation of a State and weakens it. The transition period is always almost chaotic and a State in a chaotic condition stimulates the earth-hunger of its neighbour. The recent revolution in Turkey which was solely for the good of the people and for a distinct improvement in the Government of their country, and which neighbouring people seemed to appreciate so much, cost the Turks a part of their State and should serve a warning to other revolutionists.

### (2.) Modern Society and Socialism.

Considering the materialistic tendency of the age and the keen struggle for existence which is being waged not only between individual and individual but also between class and class, society and society, nation and nation, sex and sex, country and country, and continent and continent, keeping in view the present circumstances of the age which compel people to be selfish and self-asserting, one should feel content to live in a country governed on Democratic lines until the Society is ready for Socialistic form of Government. It might be sad to think but it is a fact all the same that in this age no part of the world is ready for Socialistic form of Government. This is an age of "Dreadnoughts," of violation of treaties and solemn pledges, of deportations without trial and any definite charge, of diabolical political murders and anarchism—It is an age when racial bigotry and colour prejudices over-rule the rights

of brotherhood and citizenship—It is an age when the very idea of peace is so perverted that nations have to keep themselves armed to the teeth to keep the peace—It is an age of passion—an age when "Mammon" is worshipped by men and women both, when the object of life of about every person is personal gain by fair means or foul. In this age, under these circumstances, it will be impossible to form a Socialistic State of general beneficence and universal good as was that formed by Omar during his time unless the entire fabric of Society is refined and the ideals of civilization, of ethics—political, social and moral, industrial and economical, are all improved, unless the finer sentiments of individuals are at least as much developed as are their materialistic tendencies. In this age even a transferance of control from a few to many does not benefit Society or State because a combination of selfish individuals only increases the degree and strength of selfishness and extends its scope. To expect, in this age, any sort of general sympathy between the citizens, or any common union of the individuals, is absurd, and it would be better if instead of waging immediately a war against class, capital and landlordism, instead of trying to make the rich poor and the poor rich, efforts were made to improve the civilization as a whole and to make the rich and the poor *both* straight and conscientious, sociable and philanthropic. There can be no improvement in the Society except by looking after the individual conduct and behaviour. Whenever Socialism is applied it should be applied first to Social matters and then to political or even economic and industrial. By common admission Asia is a degenerated continent, but the Society in Europe is also not fit for Socialism.

Let life as revealed in divorce courts or as divulged by the increase of the number of "Barnardo childs" be improved first. Even in Europe the life of the poor and the lower class of people requires as much reform, if not more, as that of the rich and higher class who are favoured by the "accident of birth" which brings with it greater and better opportunities for improving education, intellect and morality. Neither Aristocrats nor Capitalists are prepared to form a Socialistic State, *nor* are Plebeians and the Proletariat. Socially and morally neither of the two classes is fit for that responsibility which a Socialistic State would entail. If the former revel in champagne, the latter do the same in beer. If the former are becoming indifferent to their family and particularly to their children whom an aristocrat mother sees only once in a blue moon, the latter very often prostitute the

services of their children of tender age by sending them to labour or to sweat for a cup more of beer for their parents. If the former are devotees of fashion and worshippers of looking-glasses, the latter are "the great unwashed" and unclean. If the motor-cars of the one endanger human life, the street expectoration of the other does the same. If the former gamble at Bridge and go to the Races, the latter do the same at Bacarot or Pool. If the former sin by their conventional lies, the latter do likewise by their free swearing. If the first squander money in frivolous pursuits, the second have made money the sole object of life. If the one get money by rackrenting and sweating the other get it by swindling and thieving. If the rich sit idle, the poor only pretend to work. If the Ducal Crown and millionaire's greed-satiating-power are deciding factors in the matrimonial alliances of the former, those of the latter are settled through Pounds, Shillings and Pence. If the women folk of the former are given to envy each other's jewels, those of the latter indulge freely in gossiping.

The women of Europe have left or are leaving home for politics and for novel-writing business with the result that the organism of Society is being upset. Instead of devoting their best energy to check the daily increase of those shameful creatures who sell the honour of their sex, the women of the age have taken to fight with men for more political rights. Instead of saving man from degenerating into a beast or a money-making machine by ennobling his sentiments by their own elevating influence, they are struggling to compete with him on the same platform. Instead of moulding the destiny of future generations by zealously guarding the tender nature of their youths from evil influences, they are letting them loose to become diplomats or villains as circumstances may make them.

That beneficient home influence and supervision which was a great moralising factor in forming the characters of youngsters is being withheld from those boys and girls who are sent to public schools from early youth and thus members of the coming generation are being brought up in a way which is not capable of making them sound units of a Socialistic society. Each child is left to himself to form his own character and to make his own way in the world. This naturally developes in him the animal instinct of self-preservation even if it be at the expense of others. "Every one for himself" is becoming the rule of life and the new generation is being made too selfish for any Socialistic organisation.

A few statements and figures from Mr. Saint Nihal Singh's contribution to the *Hindustan Review* will show the evil trend of modern society in America. He says that a study of divorce statistics shows that the number of men and women who simply desert their spouses without bothering about getting a divorce is considerable. Here is a week's record of Chicago's divorce cases which is taken at random without any attempt to select a week which will unjustly magnify the evil.

| *Cases Heard.* | | *New Suits.* | |
|---|---|---|---|
| Charging Cruelty ... | ... 9 | Charging Cruelty | ... 6 |
| Desertion ... | ... 13 | Desertion ... | ... 8 |
| Drunkenness ... | ... 3 | Drunkenness ... | ... 2 |
| Statutary ... | ... 3 | Statutary ... | ... 3 |
| Miscellaneous ... | ... 2 | Miscellaneous... | ... 2 |
| Total | ... 30 | Total | ... 21 |

* * * *

Cases can be cited where marriage was decided upon merely on the superficial examination of a photograph. Matrimonial Agencies, it may be added, are in the habit of circulating amongst their patrons photographs of eligible women in low-necked gowns. Another favourite trick employed by those Agencies professing to supply with a mate to the prospective husband or wife, as the case may be, is to employ fine-looking intelligent men and women decoys. With such a system of securing life companions, it is no wonder that the ceremony of marriage has come in America to be a mere mockery.

The bare fact remains however that the whole body of American Society is honeycombed with the ravages of the dread divorce germ, and unless something is done to stop the havoc that is being wrought, the moral degeneration of the nation is bound to result. The present family life in Europe too is not worthy of being enlarged into a Socialistic organisation of a State. There is not much affection or cohesion between the members of a family, between husband and wife there is more rivalry than love. But Socialism can thrive only on love.

An ideal Socialist State should be an enlarged happy family, in which every member is not only personally interested in the welfare of the family, but is also ready to enhance the honour and position of the family at his own personal inconvenience and sacrifices. Socialism preceding social reforms would be an anachronism of the most dangerous character and those who encourage it

must be considered either simpletons not knowing the mischief they advocate or as worst enemies of their Society, State and Country.

Even Muslims cannot give Socialism a fresh trial unless they fall back upon their own civilization and closely adhere to the principles of Islam—the most natural, universal and democratic faith which "though treating in the first place of the relation of humanity to the Creator also teaches all that is essential to the life of a peaceful citizen, a brave soldier, a loving husband, a devoted wife, a dutiful son, an affectionate parent, a righteous man, a judicious administrator, a critic scholar, a shrewd man of business, and which forms one energetic and vigorous nation, sober and healthy, united and strong." (The Miracle of Muhammad.) It will be a triumph of Pan-Islamism when Socialism will rule the world. The day will come but only when Islam recovers its lost domination. For the success of Socialism requires a highly moral atmosphere and an iron link joining and uniting the people which Islam alone can supply.

(3) THE SECRET OF THE SUCCESS OF EARLY MUSLIM SOCIALISM.

The present day Socialist doctrinaires make a great mistake when they begin their socialising endeavours from the top and not from the bottom, as Muhammad did. They leave individuals out of consideration altogether and go to the reform of the whole Society—nay that of the whole population of a country, collectively. Muhammad, on the contrary, reformed individuals first and made them fit for a Socialist Society thus founding a highly developed Socialistic *State*.

The beauty of Muslim Socialism was that it did not interfere with private enterprise nor with individual initiative, yet it made it almost impossible for an individual to rob or sweat another or to get rich at the expense of his other fellow-citizens. The individuals tried themselves to keep to one level. Muhammad, the truest Prophet in every sense of the word as he was, never used compulsion or force in extending Socialism. He never waged a "class war." He never expropriated any property or income. All that Muhammad did for the improvement of the Society was through persuasion and preaching. He appealed to individuals without any distinction of their talents or worth, position or place. He appealed to their finer sentiments and his first and foremost care was to elevate the individual character and thus to purge automatically the Society of all its vices.

Muslim Socialism succeeded because each individual was perpared by his or her moral character for the adoption of Socialistic principles. The basis of Muslim Socialism was religion, men and women both strove after good deeds.

The *Quran* says :—

"The faithful of both sexes are mutual friends : they enjoin what is just, and forbid what is evil : they observe prayer, and pay the legal alms, and they obey God and His apostle. On these will God have mercy : Verily God is Mighty and Wise.

"To the faithful, both men and women, God promiseth the Garden beneath which the rivers flow, in which they shall abide, and goodly mansions are in the Gardens of Eden. But best of all will be God's good pleasure in them. This will be the blissful achievement of the longings." [Sura IX.]

Each individual was taught self abnegation, each individual was taught to work for the common weal, each individual was taught to help others without any expectations of a recompense. The Book of God inculcated most lofty and yet practical ethics and the Messenger of God infused them into the very nature of his people.

The nationality of Musalmans was based on their religion transgressing the bounds of kingdoms and countries, empires and continents, and obliterating the prejudices of race and colour, class and sentiment. Wheresoever a Musalman happened to be, however far away from his centre, he was yet a unit that formed the Muslim nation. He carried his nationality with him wherever he went and he carried his love for his nation also with him. This formed the basis of a world-wide strong Socialism.

Excepting that early Muslim period Socialism has never succeeded so far in practical politics and it will never succeed unless two things are secured before the system of Socialistic government is put to practice in any country. The first thing is to find some common object of life and death for the whole population of the country and to place the chief executive control in the hands of some one who is not a member of the Society. The second thing is to make every member of the Society, *i. e.*, the whole population of the country, void of feelings of egoism and self-aggression.

Islam handled the above mentioned matters exquisitely and perfectly. It placed the supreme control and virtual guidance of not only one people but of the whole universe into the hands of one Almighty, Omniscient and Omnipresent, most Merciful and Just, yet *All Absolute* God, Who "hath raised some of you above others

by various degrees of wordly advantage that He might test you by that which He hath bestowed on you" (*Al-Quran*) and whose actions were not open to criticism and were for the best of humanity and the Universe. It made one object of life and death for all humanity to be to acquire the favour of the God whom *Quran* has described thus :—

"Whatever is in heaven and earth singeth praise unto God ; and He is Mighty and Wise. His is the Kingdom of heaven and earth ; He giveth life and He putteth to death ; and He is Almighty. He is the First and the Last ; the Manifest and the Hidden : and He knoweth all things."

*Omnia ad Dei gloriom* was the guiding motto of Musalmans.

The Love of God was above everything to them as *Quran* had taught them when it said :—

"O Believers ! make not friends of your fathers or your brethren if they love unbelief above faith and who so of you shall make them his friends, will be wrong doer. Say : If your fathers, and your sons, and your brethren, and your wives, and your kindred, and the wealth which ye have gained, and merchandise which ye fear may be unsold, and dwellings where ye delight, be dearer to you than God and His Apostle and efforts on His Path, then wait until God shall Himself enter on His work : and God guideth not the impious." [Sura IX.]

" Let those then fight on the path of God, who barter this present life for that which is to come ; for whoever fighteth on God's Path, whether he be slain or he may conquer, We will in the end give him a great reward." [Sura IV.]

The Musalmans of the days of Muhammad and Omar did not require a police force to restrain them from crime because they knew that " whether they concealed what was in their minds or expressed it God will take an account of it all " (*Al-Quran.*) They entertained brotherly feelings towards one another because God had said, " Verily the true believers are brethren, wherefore reconcile your brethren, and fear God that you may obtain mercy." (*Al Quran.*)

They did not commit robbery or adultry, they did not perjure and misappropriate trust property, not because of the fear of any of their fellow men but because they did not dare displease that Absolute and Almighty God whose command was " Draw not near unto heinous crimes, neither openly nor in secret," (*Al-Quran*) and who had warned them thus :

" O ye who believe, stand fast to justice when ye bear witness before God, though it be against yourselves or your parents or your kindred, whether the party be rich or whether he be poor. God is more worthy than both, therefore follow not your own lusts in bearing testimony or decline giving it. God verily is aware of what ye do." (*Al-Quran*).

They spoke the truth, protected the orphans, helped the destitute, sacrificed their own interests for the good of their brothers simply

because they loved to win the favour of that All-Merciful God who had promised them " I will not suffer the work of him among you that worketh, whether male or female, to be lost." (*Al-Quran*).

As to the second point the idea of common brotherhood engraved in their minds and the love of their religion and their God killed all Egoism. If a man became rich he attributed that to the mercy and favour of God and spent the wealth his God had given him for the benefit of His people—his brethren, in what he considered to be His way. Every individual tried even at personal discomfort and sacrifice to uplift the society. The guiding and controlling power applied by Muhammad on every individual and the Society as a whole was that of such a God.

" He is God, beside whom there is no other God, the Knower of what is hidden and revealed. He is the Loving, the Kind. He is God, beside whom there is no other God, the King, the Holy, the Saviour, the Faithful, the Guardian, the Loveable, the All-powerful, the Self-magnifying. Far is He above what they join with Him. He is God the Creator, the Producer, the Fashioner. His are the beautiful names. Whatsoever is in the Heaven and the Earth praiseth Him and He is High and Worthy of all respect."

In the days of Islamic Socialism the acts and even thoughts of every individual or group of individuals were controlled and guided by the belief in a single God of the above mentioned attributes ; the whole population became one body with one ambition ; the whole State was conducted by selfless, God-fearing men and as long as that belief had the guiding and controlling and uniting power Egoism remained suppressed and Socialism triumphed.

(4). Destruction of Democratic Muslim Socialism.

But in spite of all the safety valves provided by the Grand Social Reformer of Arabia, in spite of the marvellous achievements of Omar under the Socialistic Constitution, there was an explosion in the Society after about thirty years' time and because the control of Pan-Islamism got slackened, Socialism reached its culminating stage of Anarchism. The despotism of Moawiah, the first Muslim " king," whose policy and system of administration were hideously discordant with the fundamental principles of Islam, and were more akin to those of the pomp-loving and deified monarchs of Persia and Greece, precipitated the disaster. A committee was formed of Khwarigis with the creed that the headship and guidance of God is sufficient for Musalmans and no human leadership is required—nor even a Khilafat or Amir-ul-momininship. Three professors of that creed took upon themselves to wipe off the face of the earth all those Musalmans who had ruling authority, viz., the rightful

Khalifa, Amir-ul-Mominin, Ali Ibn Abi Talib, Amir Moawiah and Amar bin As. On the same day and at the same time one of them went to the Kufa mosque to kill Amir-ul-Mominin Ali, the other to Damascus to kill Amir Moawiah, the third to Egypt to kill Amar. As inscrutible Fate would have it, only the first, the most undeserving, received a mortal wound while the second escaped with but slight injury, and in the mistake of the third an innocent person was killed. Whatever the religious view may be the verdict of history is that the responsibility of destroying the distinguishing Socialistic characteristic of Islam, which the unrivalled genius of Muhammad had evolved, which the unique administrative ingenuity of Omar had developed, and which the heroic, scholarly and noble character of Ali would have further advanced if he had been given a free hand during his Khilafat, rests upon the shoulders of Amir Moawiah. When Ali was on his death-bed he was asked to propose his son for the future Khilafat, but he, a great Socialist as he was, said that that was a matter which rested with the people themselves and not with him. On the contrary Moawiah in his life-time got his son—the notorious despot Yazid, nominated as his heir-apparent.

When Yazid's nomination to the future kingship was announced by the agent of Moawiah in the national gathering at Mecca the Agent told the people that Moawiah had followed the precedent laid down by Abu-Bakr and Omar of proposing their successors, an Arab, imbued with the true Socialistic spirit, stood up and rightly said—" No. Moawiah is following the tradition of Kaisar and Kisra (Christian and heathen monarchs) in nominating in his lifetime his own son for the future headship of the people." The apologist of Moawiah might point out in his defence his services to Musalmans, his companionship of Muhammad, but the lasting burden of shattering the Socialistic political structure of Islam and of laying down an evil precedent for the succeeding despotism of Muslim rulers cannot be shifted from the shoulders of Moawiah. Every Muslim despot who sapped the foundations of Islam as Muhammad had prophesied, drew his inspiration from the first Muslim King and used the same principles of despotism which that king had selfishly laid down for himself and his unspeakable son. The blame of bringing into existence the Shiah sect can also be placed to the door of Moawiah although, in the words of John J. Pool " it seems to me a cruel irony of fate that one of the gentlest and most forgiving of men,—for such was Ali,—should have become, through the mad zeal of partisans who profess to be his

followers, the innocent cause of so much bad feeling, strife and bloodshed."

The one means by which Muhammad raised the Arab nation was that selfless Socialism which he introduced in all departments of human life and activities. The one cause of the later fall of the Muslim nations, which unfortunately still continues, was selfish individualism. The Muslim nation of the present day is not only void of all Pan-Islamic and Socialistic sentiments, it does not even appreciate the advantages of local Nationalism. The nation which breathed one breath is now so divided that one Musalman does not care for the other. The best, rather the worst, example of selfish individualism can be found in the Musalmans of India. They cannot make up an Indian nation by co-operating with the Hindus for the benefit of a common motherland. They cannot have their own compact organisation. Every Musalman is self-seeking, therefore he has to be sycophantic. The community remains without an organisation, without a leader. Even their educational institutions stink with decaying smell. If they try to form any political league, they cannot found it with a liberal and democratic policy which would be in consonance with their own Faith and with the modern political theories, and so defunct is their political genius that even while demanding constitutional reforms they expect from their rulers a policy of unjust and autocratic favouritism and rely upon the official support in Councils!

Muhammad had said:—"Do you know what sappeth the foundation of Islam and ruineth it? The errors of the learned destroy it and the disputations of the hypocrite and the orders of the kings who have lost the road" and that has come to be true. Although the idea of kingship and despotism was so repugnant to the true Musalmans that the near descendants of the Great Prophet sacrificed their prospects, property and even lives rather than take the oath of allegiance to despotic rulers or submit to unscrupulous Khalifas; although the tragic but ennobling example of the martyrdom of illustrious Hosain, the worthy grandson of the Hero-Prophet, was a great check on the unbridled despotism of Muslim kings and infused many a Musalman of succeeding generations with the undaunted resolution of defying autocracy, the pages of Muslim history present sad instances of Muslim autocracy and even oppression. The Muslim nation, not until very lately, was altogether perverse to the true spirit of its religious, social and political ideals and allowed itself to be dominated and almost ruined by hypocritical fanatics, self-seeking aggressors and despotic tyrants.

## Chapter IX.—THE FUTURE OUTLOOK.

THE Musalamans of the present age of Democratism and Socialism can scarcely be thankful to their co-religionist who introduced for the first time, that pernicious system of despotism, and autocratism, which by its incessant application for the last thirteen hundred years would have killed the Socialistic spirit of Musalmans but for that ever-living Book—the *Quran*. Because the *Quran* is still intact and gives the same lessons of *Liberty*, *Equality* and *Fraternity* and inculcates the same idea of Democratism and Socialism, the Musalman people of the world, excepting those of unfortunate India and Morocco where "the learned, the hypocrite and the rulers" all combined to ruin Islam and to metamorphose the very nature of Musalmans, are showing signs of restlessness and are perceptibly moving onwards. An upheaval is noticeable in all Muslim countries—even in Persia which boasts of its five thousand years of old despotic system of Government, and it is hoped that Musalmans will in much less time recover their lost ground by adopting the fundamental and distinguishing teaching of their most advanced religion, than it took other nations to regenerate themselves.

Even in India the time will come when the Musalmans will give up their policy of sycophancy, separation and trepidation and will join hands with other progressive communities and races in the country to advance the cause of Nationalism and Constutionalism—the time will come when the Musalmans will not only join hands but will take the lead and instil in other nations that ingredient and essential part of their religious, social and political creed which made them a unique nation and brought the East and the West at their feet—the time will come when the "Intermediary Nation," will harmonise the East with the West and the West with the East. Hindu philosophy and Anglo-Saxon science of Government have to be welded into one. The over-religiousness of the East and the irreligiousness of the West have to be reconciled. The degenerate civilization of the East has to be regenerated—the prodigal culture of the West has to be reformed. The world expects from Musalmans to accomplish these difficult tasks and also to liberate the East from its secluded prison that the unpenetrable walls of its own conservatism make, and to divest the West of its dangerous

"might" which she indiscriminately uses as her "right" particularly in dealing with the East, to deprive Europe of its "birth right" to "rule," to uplift Asia from its "permanent subordination," to pervade the world—the East and the West, the North and the South, with true steadfast, and strict liberalism and to establish world-wide democratic social equality.

Every Musalman who attends his neighbouring mosque for his prayers receives object lessons in Democratism and Socialism five times a day. The terror of autocrats and their awe has no doubt blinded him for the time being and he has lost sight of the fact that he has the same right of equality and fraternity in all wordly matters whether social or administrative, industrial or political as he has in religious affairs, but the moment he will fall back upon the teachings of the *Quran* and the example of Muhammad, he will be the greatest political Democrat and Socialist living. And he will also be the best Socialist, the best Democrat on the earth—peaceful and loving, helpful to all humanity and self-sacrificing, living an active and honest life, sober and straight, vigorous and valiant, earnest and enlightened. It is a happy sign of the times that modern political ideas and constitutions of modern States have already been Islamised to a great extent. The rise of socialism in England, the people of which country, have been notorious for their insularity and conservatism from ages and who try even now to take pride in their "Dukes" and the "House of Lords" is an unmistakable sign of the coming storm in the world's Social condition. The nation that gave birth to the "mother of Parliaments" is in the travails of a new child-birth. The agitation of suffragettes and the increasing power of Labourites and Socialists will probably bring into existence a radical constitution tending more and more towards Socialism which might in its turn become a model for other States of Europe.

The fact is that liberalism is winning all the world over. The world is progressing and the people converging to larger harmony of views. With the progress of liberalism the chances of the reglorification of the Musalmans are drawing nearer. The outlook before us is a hopeful one. Although it is undoubtedly a critical time in the second national incarnation of Muslims and the future will depend on the behaviour of the present generation, yet with a little application, perseverance and steadiness the Musalmans may confidently expect to recover their lost ground. The whole of Asia is showing signs of awakening. Japan has already said

"Halt" to one European giant who was moving on to trample down under his huge feet a large portion of Asia.

The unrest perceptible in Muslim countries is a healthy sign of the flickering of new life in the body of the Nation. The Nation was until lately like a man drowned in water and the present stir is a sign of the success of the process of resuscitation. If the process continues this feeble throbbing of the pulse will improve steadily until the Nation, under due care, will regain its lost vigour. What is wanted is the continuance of the process of resuscitation and the protection of the body from external dangers until the time when the invalid becomes strong enough to safely meet them.

Although we cannot yet delude ourselves with the idea that we are in an Islamic age, the tendency and the spirit of the age is towards that goal. The trend of the opinion of the people in the world is distinctly in accord with Islamic thought in all respects—religious, economical, social and political. The rise of Socialism has stiffled the idea of man-god in religion. Duality of God and Trinity are also being rejected by advancing man. The modern economist, like his Muslim brother of old, interdicts Capitalism and Millionarism, the modern jurist similarly advocates the partition and equal distribution of property and the modern proletariat claims in the same way perfect equality with the "upper ten."

There is a very happy and distinct change for the better in the notions of Europeans towards Islam and Musalmans. The old established prejudices are vanishing and the opinions of European publicists expressed through newspapers or books are much more sympathetic now towards Musalmans than what they were only a decade back. Advanced Humanity is becoming more and more favourable towards Musalmans and such philosophical and cultured publicists as Dr. Paul Carus of America are also not indifferent now to the virtues of the community.

In Asia the inclusion of gigantic China in Muslim countries, which is not improbable if the Muslim element in the Celestial Empire remains the dominating element in its military reform, and if it gets a moral, if not also a material, support from the Musalmans of other countries, would revolutionize the History and probably also the Geography of the world. The proselitizing energy of Musalmans should be wholly directed towards China and possibly also towards the land of the Rising Sun. The shipload of books and other such materials of peaceful invasion, which the

farsighted and Pan-Islamic Sultan Abdul Hamid Khan got ready with a view to send a mission to China and which he unfortunately had to postpone, should be at once sent by the new *regime*. The Musalmans have already a footing in China, and it will require but a little skill, organisation and enthusiasm to capture the whole dominion and to subdue the huge Dragon. Buddhism though in itself a splendid religion—ethically the best known to the world, is a religion diametrically against the spirit of the modern age. It could not withstand the opposition of even an old and philosophical religion and had to move away from its place of birth. It cannot possibly resist the dynamic shakings of the most practical, the most modern and the most vigorous religion which once shook the then known world from its very foundation. It is a hopeful sign that a Muslim paper is now issued from Tokio and there is evident some missionary activity in the land of the Rising Sun.

As the past glory of the Musalmans was due to their religion, so will be the future. To keep an eye on religion is the most essential duty of the young Turks. The Sultan of Turkey *minus* the Khilafat of the Muslim world would be only a third class monarch in the International Imperial Durbar and Turkey without the hearty sympathy and good wishes of the Musalman population of the globe would be but a negligible kingdom as compared to other world-powers. It is the world-wide Muslim sympathy with the ruler of Turkey that gives him that position he occupies in the galaxy of the Royalties of the world, and no sensible Ottoman Government would dare to lose that sympathy. It will have to pay due regard to the feelings of the Musalmans even outside Turkey, and it will have to court the friendship of the Powers that have greatest sympathy with the Musalmans. As the Musalmans of the world should help Ottomans in improving and defending the great Empire, so should the Turkish Government admit as its own natural born subject every Musalman who would care to migrate to Ottoman Empire. The future of Musalmans is promising but it solely rests upon Pan-Islamism.

The powerful nations of the West are presenting an ominous outlook before the eye of an imaginative philosophical mind. They are arming themselves to the teeth, they are straining their every nerve for a jealous competition with one another. While all their energy and genius is being devoted to invent instruments to destory their rivals, they are hopelessly neglecting those moral bulwarks which protect nations from fatal disasters. The natural result of the weakening of the restraining moral forces on the one hand,

and of exciting animal passions on the other, will be a fierce fight, involving the whole of Christian Europe on one side or the other, which will end as the fight between two equally powerful and ferocious beasts generally ends—in the destruction of both the assailant and the assailed.

What amount of good could have been done to the world if the money that is being spent by Europe in military armaments and the energy and genius that are devoted to invent instruments of destruction could have been applied for some benevolent purposes! Their military expenditure is leading European nations towards the abyss of bankruptcy and raising national taxation to an overbearing height, the energy applied towards destructive inventions is developing in nations animal passions to a decree extremely dangerous for International Society. European militarism is charged with dangerous possibilities and seems destined to eventually prove self-destroying. Even if war is avoided the perilous brutal peace and the overhanging dangerous suspense, if kept for some length of time will, in all probability, ruin the nerves of the nations and their finances ending ultimately in a crushing collapse.

The same play which was acted by the Musalmans in Spain and in India and which ended in disaster for the Nation is being enacted on a much larger scale, although in a less hurried manner, by the Europen nations to-day and is doomed to end with the same fate. In the meantime the Musalmans should prepare themselves for the occasion when they will be called upon by the Supervising Providence, which deftly resets the pieces on the chessboard of the World soon after one game is over and calls out fresh players to rebegin the game.

The Musalmans have shown their aptitude once before—they played then a wonderfully brisk and vigilant game and at every move showed their cleverness and tact with the result that their victory was astonishingly sharp. The next time when their turn comes, let them be prepared intellectually, morally and physically to give points to their opponents and to be still more cautious in their play so that their victory be more thorough and more lasting. Conquests are made through peace as through war and the nation that is most righteous lives the longest. It is far better to win a lasting glory although it be through long and weary steps, than to gain a hurried temporary victory to be more heavily crushed soon after by the adversary.

## Chapter X.—Warnings and Suggestions to Musalmans.

A warning note to Musalmans of this age may not be out of place here. The warning to them of a staunch Pan-Islamist is to move on unitedly and steadily, although it be but slowly, and while acquiring all the materialistic advancement of the modern civilization, while, arming themselves with strong weapons in the shape of "Dreadnoughts" or "Zepplins" to successfully repulse the brutal attacks of the domineering Powers and while strengthening themselves, individually and collectively, with physical force and power, they should not forget to base the foundation of their own regenerated civilization on the solid rock of morality and religion. The flight of their ambition cannot be very high for the present—it must be directed towards effecting complete union among themselves and towards strengthening their position from within. Nor can they afford to quarrel with the sister communities in countries of mixed population. While protecting every inch of their territory by even the last drop of their blood, they should resist their own aggressive ambitions towards territorial conquests. They can peacefully penetrate into Japan and Korea, Africa and America, as they did in olden days into China by means of proselitisation.

As has been said before, Musalmans of the world have a mission for them entrusted by the holy *Quran* itself, and that is to be an intermediate nation to unite the East and the West and evolve a new, a healthy, a model civilization comprising of all that is useful in the West and all that is good in the East.

There are two things which Musalmans should put before them as certain means of prosperity and salvation for them in this world and t world to come. They are, spiritual Religion and scientific Education. The Musalmans should take to both. Neither of the two alone can take them out of misery. If there be any Musalman who thinks that a fanatical adherence to the formalities of religion would make Islam triumphant or a mad sacrifice of lives for the good of Musalmans could bring out the nation from its present subjection, it will be better to inform him that he is only building castles in the air. On the other hand, if there be any Muslim University, College or School giving its students only

modern secular education and neglecting to inculcate in the youths that free and democratic spirit which was an speciality of the Great Muslim Nation, to infuse in its *alumni* that indomitable courage, straightforwardness, honesty and veracity which were the characteristics of the community, to give its students practical lessons in high morality, nobleness and courtesy which made savage Arab wanderers the most polished gentlemen and great civilizers, to impress upon the young generation that piety and sobriety which made Musalmans illustrious, then sooner the *habitat* of that institution is razed to the ground the better it would be for the Muslim community. Let the watchword of every Musalman be religion and education—or in one word let it be *Islam*.

Europe is for materialism alone, Musalmans should combine materialism with spiritualism—science with religion. Musalmans have not much to learn from Europe. In fact they have to learn nothing from Europe excepting something of its scientific and mechanical materialism. They should not stoop to take lessons in Socialism from Sant Simon, Fourier or Robert Owen—nor from Karl Mark or Lassalle. Modern socialist authorities are still more impractical and they take Socialism in a very limited sense. Musalmans have to re-learn the lessons of Socialism from Muhammad and Omar.

To them, Socialism meant an organised, connected and harmonious co-operation of individuals in all the affairs of life, whether industrial or economic, administrative or political, social or religious, with a view to secure universal well-being and general prosperity. They knew that the more general, the more brotherly and the more equally balanced that co-operation was, the better would be the constitution of Socialism.

Those Musalmans of the present day who hold in their hands the guidance of races and the government of countries should set before them Socialism as defined above. Their chief object should be the happiness and prosperity of all the people without any difference of class or race, colour or creed. They should be as free from the charge of anarchism as from coercion. Coercion and anarchism can be classed together. Both are brutal weapons, one in the hands of the strong, the other in those of the weak. One very often is the result of the other. Nemesis overtakes them both. If Musalmans cannot avoid being a party to both, they should not forget the warning of their great lawyer Tartusi, who said, "Forty years of tyranny is better than one hour of anarchy." It will

always remain to the credit of the Young Turks that they never had recourse to anarachy but met the situation boldly and the persecution heroically.

For administrative purposes Muslim states may adopt their own Socialism but not the destructive Socialism of Europe. Their Socialism should be constructive. In almost all Islamic countries land is the chief source of income to the people at the present stage of their economic development and so the rules of modern Socialism of burdening the land with crushing taxation cannot be applied. The Finances of the whole Muslim world are poor, but they are already tinged with Socialism. There is more financial equality in Muslim people between themselves than it is among so-called democratic Europeans or Socialistic Americans. In Muslim countries the difference between the rich and the poor is not so great as it is in Europe or as it is in America. It is probably this phase of Muslim life which has made Monsieur Laplai say that "Musalmans are yet free from those errors concerning the well-being of the labouring class which are prevailing in the West. Among them that organisation is still perfect by which they have kept peace between the rich and poor, master and slave. It is enough to say that the nation whose education Europe claims to have in its hand is in reality that nation from which Europe itself can well take lessons."

Of many other smaller matters in which Musalmans even of the present degenerated age are more advanced than Europeans, three are the most important. The first is the national sobriety of Musalmans. It is the secret of the vigorous and prolific propensities of the Muslim nation, and it is the secret of the heroism of the Turk. The reason for that calm and resolute heroism of Muslim soldiers is that he never takes alcoholic stimulants, and if a Muslim army be well equipped with modern armaments, it will be impossible to defeat it even though numerical odds be against it. It might be annihilated but it would never retire in defeat. Although the corruptive influence of Europe has made a few so-called educated and young Musalmans acquire the vice of insobriety, yet until now the bulk of the nation is happily free from it.

The second and third matters are,—the more equal distribution of the property by the Muslim law of inheritance and the discouragement to capitalism by the interdiction of usury. They are the secret of the equality of the Muslim people all the world over with each other in matters financial and social. Although Musal-

mans, as for example of India, have been hard pressed to depart from those principles they have, at the expense of their communal loss, still held fast to those Socialistic laws. Because neither the Hindus nor the Christians are bound by those laws, there are more "dukes" and "millionares" among them than there are among Musalmans. It is only the modern advanced idea that has taken favourably to those Socialistic principles to which the followers of the Great Teacher of more than 13 centuries ago have heroically remained faithful in spite of the apparent success of the laws allowing primogeniture and usury, and it will be perhaps easier now for the Musalmans to live by those principles than what was before the rise of Socialism in the West. But there is an object lesson in this economic complex which should not be lost upon the Muslim Nation. The principles of the division of property and the interdiction of capitalism or usury are sound in themselves and should be the means of giving every individual equal opportunities of starting life, as also of spreading wealth among a larger population. That is, a community following the above rules should, as a community, be more prosperous than the community which accepts laws contrary to those. But that is not the actual fact. Even if the Western communities be left out of consideration and a comparison be made between the Musalman and the Hindu communities living in the same country, it will be found that although the Musalmans have adopted the two Socialistic principles named above, while the Hindus have adopted laws contrary to them, the latter are more prosperous even as a community than the former. In fact there are economists who hold that the cause of the comparative poverty of the Musalmans of India is the general division of property and estate among them. They divide property instead of giving it to a single heir and they do not lend money on exorbitant rates of interest as the Hindus do. Therefore they are poor as a community and individually both. The moral of this is, that unless the whole population of a country is guided by the same Socialistic principles, Socialism cannot bring prosperity to any community. In these days when the economic questions of one country have a very great effect upon that of the other, to accept any economic principles without weighing well the surrounding circumstances, not only of the country, but also of neighbours and rivals would be childish. The policy of protection is undoubtedly inconsistent with the abstract principles of Liberalism, but if the industries of a country are in an undeveloped condition and require protection from foreign "dumping," it would

be against the interests of the State and Society to compel the people to adopt the policy of Free Trade. The duty of a true Socialist should be to bring about a harmonious understanding not only between the people of his own country, but also between those of his country and its neighbours. Muslim statesmen have no doubt a gigantic task before them, but thanks to the Islamic principles which they have for their guidance being in accord with the advancing age, they are winning the sympathy of the followers of other religions and of the statesmen of other countries.

They would do well to take a warning from the celebrated words of the great Italian patriot—Joseph Mazzini :—

"Be warned ! and believe the words of a man who has been earnestly studying the course of events in Europe during the last thirty years, and who has seen the holiest enterprise fail in the hour of promised success, through the errors or immorality of their supporters. You will never succeed unless through *your own improvement.* You can only obtain the exercise of your right by deserving them, through your own activity, and your own spirit of love and sacrifice. If you seek your rights in the name of *duties* fulfilled or to fulfil, you will obtain them. If you seek them in the name of egotism, or any theory of happiness and well-being propounded by the teachers of materialism, you will never achieve other than a momentary triumph, to be followed by utter delusion. They, who appeal to you in the name of well-being and happiness, and merely desire to unite with you as an element of strength wherewith to overcome the obstacles in their own path, when once they have obtained their own rights through your help, they will abandon the effort to obtain yours in order to enjoy their own. Such is the history of the last half-century, and the name of this last half-century is, *materialism.* Sad story of blood and sorrow ! I have seen them in my own land—these men who denied God, religion, virtue, duty, and sacrifice, and spoke only in the name of the *right to happiness* and *enjoyment*—I have seen them advance boldly to the struggle with the words *people* and *liberty* on their lips, and unite with us, men of a better faith, who imprudently admitted them in our ranks. As soon as a first victory, or the opportunity of some cowardly compromise, opened the path of enjoyment to them, they forsook the cause of the people, and became our bitterest enemies the day after. A few years of danger and persecution were sufficient to weary and discourage them, and wherefore should they, men without any conscientious belief in a Law of Duty, without faith in a mission imposed upon man by a supreme Power, have persisted in sacrifice even to the last years of life ?"

The degenerated Moslem society of the present day stands in need of reformation, but it does not require revolution. Musalmans have to take back their society to those really Islamic days when people lived in the presence of that great and ever present Authority, Whose critical eye scrutinised every little thing. What

is needed is to remove the parasites and to cut the overgrowth. The present day society of Musalmans requires a good deal of trimming but no devastation.

Slavery is a thing of the past. No Society of human beings can tolerate it, much less can the Musalmans. Musalmans should strictly follow the injunctions of the *Quran* as to marriage. Islam does not allow plurality of wives except on certain strict conditions, which it is almost impossible to secure. The *Harem* life of Muslim monarchs is a blot on Islamic civilization, and it should at once be eradica ted. But that free intercourse between men and women which the progressive Americans have brought into fashion, cannot be recommended to Musalman society. The English home-life of thirty years back might suit it if women observe a little more continence on their part and do not seek rivalry with male sex in any item of life. Women folk should have their work and males theirs distinctly apart from each other and each well defined, so that society as a whole may work harmoniously. Musalmans might tolerate extremely restricted polygamy, they might as well keep to the *Pardah* as is prevalent in Turkey, but they should under no circumstances let that professional street immorality, which is on the increase under European civilization, take root among them. All possible means should be employed to keep society and the nation moral and straight.

Fore-warned is fore-armed. If these lines serve as a warning note, not only to the advancing section of the Muslim nation, but also to that dormant and drowsy section which inhabits Morocco and India, if the former steady their progress and do not run rashly amok and the latter rouse up themselves from their unhappy slumber to join hands with their own progressive brothers and sister communities, whether Hindu or Christian, Buddhist or Parsi, the object of the humble writer will be more than achieved.

May it be that every step that a Musalman either of Turkey or Persia, of Egypt or India, of Afghanistan or Central Asia, of the New world or of the Old takes, be towards real Liberalism—for the good of humanity at large and the Nation in particular,—may his every step be steady and straight, whether it be on rock or on sand, on board a ship or on an æroplane, leaving far and far behind at every move the fields of bloody strifes, of sordid accumulations, of self-aggression and of egoism, and moving nearer and nearer to the realms of peace and righteousness, where feelings of fellowship and

brotherhood have their full play between "coloured" and "discoloured," Europeans and Asians, where intellectual pursuits form favourite pastimes, where physical movements and material advancement are not inconsistent with moral injunctions and spiritual aspirations—to the realm of true *Socialism*—to the ultimate goal of

**PAN-ISLAMISM.**

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